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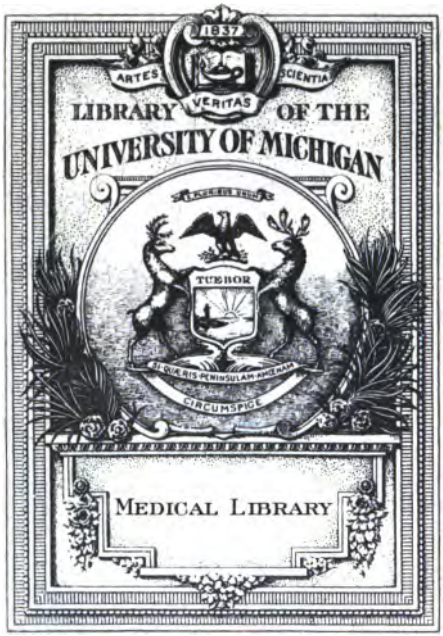

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EPISCOPAL BISHOPS,

THE SUCCESSORS OF

THE APOSTLES.

THE

SERMON

PREACHED IN ST. PAUL'S CHURCH, DETROIT,

ON SUNDAY, FEBRUARY 19, 1842,

AT THE ORDINATION OF THE

REVEREND MONTGOMERY SCHUYLER,

TO THE PRIESTHOOD,

AND

SABIN HOUGH AND EDWARD HODGKIN,

TO THE DEACONSHIP.

BY THE

RIGHT REVEREND SAMUEL ALLEN McCOSKRY, D. D.

PUBLISHED BY REQUEST.

DETROIT:
MORGAN BATES, PRINTER.

1842.

Eccles.
Hist. of Western Ontario
6-10-31

THE following sermon was prepared under the pressure of the many cares and anxieties connected with the Apostolic office, in addition to those incident to the Rectorship of a large parish. The author had not the most remote idea of publishing it, when it was delivered. But at the earnest solicitation of the clergy then present, and many of the Laity of his own parish, and of reputable strangers who witnessed the transfer of a part of the Ministry, which the Great Head of the Church intrusted to His Apostles and their successors, he has consented to give it to the public at large. He has been, so far as possible, most scrupulously careful to avoid using any words calculated to irritate or wound christians who hold different views—but he hopes without any compromise of the truth. The subject is of vital importance, and concerns the eternal welfare of the human race. The author has thus considered it, and most fully believes, if the positions advanced cannot be sustained—CHRIST HAS LEFT NO CHURCH ON THE EARTH AND NO MINISTRY OF RECONCILIATION.

CANE 47-01

I BELIEVE ONE CATHOLIC AND APOSTOLIC CHURCH.

Nicene Creed.

FROM ALL FALSE DOCTRINE, HERESY AND SCHISM; FROM HARDNESS OF HEART, AND CONTEMPT OF THY WORD AND COMMANDMENT,

GOOD LORD, DELIVER US.

The Litany.

See what Canon Farrar says of the Church of Xt. in 'Evangelist' July 28/92.

SERMON.

"AS MY FATHER HATH SENT ME, EVEN SO SEND I YOU."
St. John, xx, 21.

EVERY one who has been a close observer of passing events, must be convinced that seldom, if ever, has there been exhibited a more anxious spirit of inquiry in reference to the true church of Christ, than at the present day. The time has gone by, when men would be satisfied with harsh and coarse invective, against those who rejoiced in the possession of an uninterrupted succession of the priesthood of which Christ was the Head, and which he established to continue to the end of the world. They have grown weary of the continued divisions and countless number of sects which have sprung up, all warring against each other; and are now seeking for some resting place, where they can escape such agitations, and feel secure under the broad promise our Saviour made to His Church, *the gates of hell shall not prevail against it.* Men have endeavored to repress this spirit; and have made the most exciting appeals to popular prejudice; and under the specious name of religious freedom, have, in some degree, kept back the claims of the Church of Christ. But however

successful these means may have been in former days, they are beginning to lose their power, and the christian world highly excited by the wide-spread ruin which schism, (separation from the true Church of Christ,) has effected, is anxiously and boldly inquiring where and what is the Church of Christ.

The ruinous idea, that men could associate together, and adopt such rules and government for themselves, as may suit their tastes, and still be entitled to lay claim to be a part of the Church of Christ, is rapidly passing away. Men have been convinced, from sad experience of its fallacy, that however well adapted such organization may be to secure their civil comforts, yet they have not, and will not answer to promote, either their religious comfort or freedom.

The Saviour has not left his household, the Church, to be new-modelled by the ever changing opinions of men, or the eternal interests of millions of the human race, to be determined by a casting vote. His church is not of man's forming—but has been established by himself, and is regulated by well defined and well established laws. He is the Head and permanent Ruler thereof, and although now removed from sight and seated on his Mediatorial throne, yet he governs and regulates this Church, or Kingdom, (as it is frequently called,) by his constituted agents, to whom he has committed the very same authority which he received from his father, and with whom he* has promised to to be to the end of the world.

That this is the case, can easily be ascertained from the word of God. In it we find that the Church is con-

* See Mat., xxvii chap., 19 and 20 v.

stantly spoken of as a permanent body, as one—and its continued unity prayed for by the Saviour, its Head. St. Paul says, *He purchased a Church with his own blood.* This Church so purchased, is called *his Body—his Spouse—the Bride—the Lamb's wife,* and *Christ is the Head of the body, the Church.* And again, *there is one body, and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Futher of all, who is above all, and through all and in you all.* Such declarations at once settle the point, that the Church is not of human organization, but was established by Christ himself—that it cannot be altered in any way by man, either on the plea of necessity, or of supposed advantage to be gained. Nothing is left, as you perceive, to men, in reference to the organization of this Kingdom. This has been settled and permanently fixed by the Saviour himself. They have nothing to do but become subjects of this Kingdom, obey its laws, and promote its interests.

It becomes then a question of vast importance to ascertain—to whom Christ has committed the government of this Kingdom? had they successors? and what are their powers and duties?

1st. To whom Christ has committed the government of his Kingdom—the Church. That he transferred the power he received from God his Father, the words of the text most fully declare. *As my Father hath sent me, even so send I you.* Every thing that could be possessed by a mere human being, was given by the Saviour. He was, as the Apostle declares, *the Head of the body*—consequently this headship was transferred, and all the power necessary to preserv[illegible]

and regulate the body. For if the power to preserve and regulate the body be not transferred with the headship of the body, the body itself must cease to exist; and of course the Church of Christ comes to an end. This cannot be. It must follow then, that as Christ is the permanent Ruler and Head of this body now in heaven, so are those to whom he transferred this power, permanent rulers and heads on the earth, for he transferred the earthly power over his Church. *As my Father hath sent me, even so send I you.*

The individuals who hold and exercise the office thus given, may and do change, but the office created has not, nor can it change, so long as the body, the church, exists, or until the power granted be taken back. But the Church has, and will exist, until it becomes such a Church as Christ designs it to be, and until the gospel is proclaimed through it to all the world. For as St. Paul declares, *Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself, a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.* So that you perceive, the Church is to continue until it becomes a glorious Church, not having spot or wrinkle or any such thing. And the same Apostle, speaking of the introduction of the Gentiles into the Church, says: *to the intent that now unto the principalities and powers, in heavenly places, might be known* BY THE CHURCH, *the manifold wisdom of God.* It is to continue until the gospel, through the Church, is preached to every creature. Nor has the power, (given by the Saviour) been taken back. On the con-

trary, it is to continue to the end of the world, for our Saviour declared to those to whom he gave this power, *go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo! I am with you always, even unto the end of the world.* But all nations have not yet been taught and baptized—and all those to whom Christ gave this power, have died. It follows then, that the power is to exist until this is accomplished, and if so, it must be found in a certain class of men, for the promise is made, that the Saviour will be with them to the end of the world.

The question is now fairly presented, to whom was this power transferred? To none other than the Apostles. They were selected by the Saviour to be with him, as his constant attendants and ministers to preach the gospel. They had also power to baptize, for it is said by St. John, *that Jesus himself baptized not, but his disciples.* This was their first commission. Afterwards they received authority to commemorate our Lord's sacrifice on the cross, when he directed them at his last supper, to do as he had done; that is, to bless the elements of bread and wine in remembrance of him. This was their second commission.

This was again enlarged prior to the ascension of our Saviour. He then declared to them, that all power was given to him in heaven and on earth, and therefore none could question or deny his right to transfer or delegate his authority. He therefore said to the Apostles, *as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and*

saith unto them, receive ye the Holy Ghost, whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.

In this transaction they were raised up to the very same office which Christ himself held. I mean that which belonged to him in his human nature as head and governor of the Church. They were to supply his place in this respect. Full power was given to them, viz: the eleven, (for Judas had fallen from his Apostleship,) to set in order the things that were wanting in the Church, and in short, to do every thing which Christ would have done, had he continued on the earth. And you will observe that the Apostles were admitted to the exercise of this power in the very same manner in which our Lord entered upon the duties of his office. He did not enter upon his duties as a public teacher, until the Holy Ghost fell upon him and annointed him for the office. Hence St. Paul says, *no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest, but he that said unto him, thou art my son, to-day have I begotten thee.*

There was an actual and visible setting apart of Christ for this office. It was equally so in the case of the Apostles. They were not to enter upon the duties of the office which Christ had transferred to them, until they had received in a full and open manner, the Holy Ghost. Prior to the ascension of the Saviour, they had received the *power* to act as Apostles, but not the *gifts* necessary to fit them for discharging the duties connected with the office. The former, viz: *the power*, was given, when Christ breathed on them and said, re-

ceive ye the Holy Ghost—the latter viz: *the gifts*, on the day of Pentecost. Hence they were commanded not to depart from Jerusalem, but to wait for the promise of the Father, which, saith Christ, *ye have heard of me.* The Holy Ghost had descended upon the Saviour at his baptism, and he declared that the Apostles should also be baptized with the Holy Ghost *not many days hence*, which took place as I have already remarked, on the day of Pentecost.

Here then we have it most solemnly determined, that no man could take such an office upon himself. Christ did not do so. He was set apart in an open and visible manner by his Father. The Apostles did not do so. Their power was enlarged on three different occasions, and each time by the Saviour himself. And when they received the full power which Christ possessed, it was done in the most solemn manner, especially when the ministerial gifts were bestowed, so that every one could at once see, that they had indeed received the promise of the Father—the Holy Ghost. They then commence to preach the gospel, and began to speak with other tongues, as *the spirit gave them utterance.* And to place the power which the Saviour transferred to them, beyond all dispute, and that every one might recognize the right to rule and govern the Church, he further declared to them, *I appoint unto you a kingdom, as my Father hath appointed unto me.*

Here then we have the foundation of the Christian Ministry. This solemn transfer of our Saviour's power to the Apostles, to govern and rule the Church, was the broad seal to their commission to preach the gospel, and under which they were to go into all the world.

miracles, and actually did so, in no way affects the argument. This was necessary to establish the truth of Christianity, and put to silence the ignorance of foolish men. But when this power was withdrawn, the *power to act* as the representatives of Christ, was not at all affected, for Christ's promise was not limited, but extended to the end of the world.

This promise must have at once satisfied the minds of the Apostles, that the office they had received from the Saviour, was not to cease—that it was to continue until the glad tidings of salvation had been conveyed to the ends of the earth. They could not live to this period, and therefore all doubt as to their right of transfer must have been removed from their minds. But mistake on this subject, was impossible. For they not only received the Holy Ghost at the time when the Saviour breathed on them, and said, *receive ye the Holy Ghost;* and also on the day of Pentecost, to fit them for the performance of the duties of the office, but the Saviour promised to give them the continual influences of this same spirit to keep them from doing any act which would be wrong, and also *to lead them into all truth.* To direct them not only in preaching the gospel, but to enable them to make such arrangements, as would secure the preaching of the gospel to every creature on the earth.

What then did they do to this end, and what evidence have we that they transferred their powers? One of the very first acts they did after they received the Apostolic office, was to transfer the *very same power* they had received from Christ. One of their number had fallen from the high position on which Christ had

placed him. He had betrayed his Master, and had gone to his own place. He had never received the full Apostolic commission, but as St. Peter observed, *he was numbered with them and obtained part of this ministry.* The fall of Judas was in accordance with a prophecy uttered by David several hundred years preceding the event, *let his habitation be desolate, and let no man dwell therein, and his bishophric let another take.* So that you perceive his fall was foreseen, and at the same time a clear direction was given, that his place should be supplied. The declaration contained in the Psalms must have been long known to the Apostles, and although they may not have had the most remote idea of the manner of its application, yet when the event took place, no difficulty could have been felt in applying it to Judas. That this was the case is evident from the address which St. Peter made to the disciples. He at once referred them to the prophecy uttered by David, and applied it to Judas. He stood up in the midst of them and said, *men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before, concerning Judas, which was guide to them that took Jesus.*

They therefore, under the guidance of the Spirit which was to lead them into all truth, *appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and Apostleship, from which Judas, by transgression, fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he*

was numbered with the eleven Apostles. It is singular that the Apostles should have thus acted, unless they believed that Christ had given to them the power to continue the very same office, they had received from Him. And more especially, that they should so soon appoint an Apostle in the place of Judas, when there was no need to increase their number, if there were to be no succession. It seems highly probable that this subject must have been brought before them by the Saviour himself, on those occasions when he had retired with them from the multitudes which surrounded him, to converse with them, and give them instructions in reference to the Kingdom—the Church, over which they were to be placed. This supposition is strengthened by the manner in which it was done. St. Peter mentioned it; and referred to the fulfillment of the prophecy contained in the Psalms, as at once demanding of them some action, in reference to the vacancy occasioned by the treachery of Judas. All the Apostles at once consented to it. There were no arguments presented by any of their number, either for or against the proceeding. Neither is there any evidence to show that they thought the proposition admitted of any doubt or hesitancy on their part. Now, how could this be so, unless they fully believed that Christ had given them the power to give to others the power they had received? And unless they had received special instructions on this subject from himself? He must have spoken of the treachery of Judas, and also of the position which he occupied, and if so, it is reasonable to infer that he gave them instructions to supply his place. For it cannot be supposed for one moment, that the

Saviour would transfer so great an office as he himself had received from his Father, to feeble and short-sighted men, without giving them instructions, as to the manner in which its duties were to be performed, and more especially, whether it could be transferred to others.

But they could not err in a matter which would for ever after give character to the government of the Church of Christ. The Spirit of Christ had been promised to *guide them into all truth*, and to keep them from every error in discharging their official duties. If this be not admitted, and this act of the Apostles considered as unauthorized, we must come necessarily to these two conclusions—that there cannot be implicit reliance placed upon *any one* of their acts—and next, that St. Luke, the writer of the "Acts of the Apostles," could not have written under the inspiration of the Spirit, or he never would have recorded an unwarrantable act, and palmed it off on the christian world, as authorized. It was his duty to have mentioned that the Apostles acted unadvisedly, and that they had no right to transfer the authority which they had received from the Saviour. For his silence and of course his implied recognition of this act as authorized, has led to the continuation of this very office, with all its ordinary powers, from that time down to the present hour, as you will hereafter see.

But this cannot be. Few persons are willing to reject the "Acts of the Apostles," and therefore, they must recognize the transfer of the Apostolic authority to Matthias. If so, the position is established, that the Apostles had successors. For if the power receive

from Christ, be rightly transferred to ONE, it is rightly transferred to others. For the Saviour fixed no limit, but expressly promised to be with their successors *to the end of the world*, which promise, as I have already observed, is a clear intimation that the office was to continue.

In addition to this, we find that when the Holy Ghost was given to the Apostles, on the day of Pentecost, to qualify them for discharging the duties of the office they had received from Christ, prior to his ascension, Matthias was equally honored. This was the distinct recognition of the right to transfer their office. For ministerial *gifts* were given to Matthias, precisely as they were given to the other Apostles, and this would not have been the case unless ministerial *power* had been equally conferred.

After this, he was numbered with the other Apostles, and spoken of precisely as *they* were when they spake with other tongues, *as the spirit gave them utterance. But Peter standing up with the* ELEVEN, *lifted up his voice and said unto them, &c.* Again, Matthias is numbered with the twelve, sometime preceding the conversion of St. Paul, as we find in the sixth chapter of the Acts of the Apostles. *Then the* TWELVE *called the multitude of the disciples unto them, and said, it is not reason that we should leave the word of God and serve tables.*

Nor can it be supposed that Matthias was only ordained to be a witness with the Apostles, of the resurrection. If this had been the case, that he was only to be a *witness*, and nothing more, there was no need to ordain him. For, according to the statement of St.

Peter, *he had accompanied with them all the time that the Lord Jesus went in and out among them.* Besides, St. Paul himself, in his first epistle to the Corinthians, numbers Matthias amongst the TWELVE, and also states that several hundred were *witnesses* of Christ's resurrection, who never were Apostles. Proving most conclusively, that the mere fact of having seen Christ after he rose from the dead, could not have been the only reason why Matthias was raised to the Apostleship. Speaking of Christ, he says, *he was buried, and rose again the third day, according to the scriptures, and was seen of Cephas, then of the* TWELVE, *after that he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the Apostles. And last of all, he was seen of* ME, *also, as of one born out of due time.* St. Paul, therefore, recognizes Matthias as a true Apostle, as having been properly set apart for that office, and if so, the Apostles had, and were to have, successors.

This, however, is not the only instance recorded in the scriptures. St. Paul, who was called to the Apostleship by the Saviour, and exercised the same power which had been given to the other Apostles, also transferred the office he had received. He placed Timothy as Apostle over the Church at Ephesus, and Titus over the Church in Crete. They had supreme authority to rule and govern the Church, and also, to set apart Elders and Deacons—inferior and subordinate Ministers. So that we arrive at another point, viz: that the Apostolic office was not only to continue in the Church; it was to be supreme. There was no other ministry

Christ, as I have already shown; all power was centered in them; yet they, by the guidance of the Spirit, transferred their office to others, and also created inferior grades in the Ministry, with limited powers, deriving those powers directly from themselves.

That St. Paul transferred the office he received from the Saviour, to Timothy, and gave him superior power and control over the Elders and Deacons, all must admit who are familiar with the word of God. But I proceed to the proof. St. Paul says, *the charge that I commit unto thee, son Timothy, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the Truth.* The Apostle places him over the Church at Ephesus, and gives him the power to ordain Elders and Deacons in the Churches, as is evident from his instructions to him. *The things that thou hast heard of* ME *among many witnesses, the same commit* THOU *to faithful men, who shall be able to teach others also.* And to guide him in the performance of this duty, describes, at length, the qualifications that all should have, to be fitted for these offices. He says,* a bishop (the name then given to the second grade in the ministry; the highest grade being designated by the term Apostle,) *must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity. (For if a man know not how to rule his own house, how shall he take care of the Church of God.)*

* 1 Tim., iii chap., from v. 2.

Not a novice, lest, being lifted up with pride, he fall into condemnation of the devil. Moreover, he must have a good report of them who are without; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double tongued, not given to much wine, not greedy of filthy lucre: holding the mystery of the faith in a pure conscience. And let these, also, first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus. The ordination of both Bishops (or Elders) and Deacons was committed entirely to Timothy, for the Apostle further writes to him, *lay hands suddenly on no man.* That these offices were parts of the Ministry which Christ gave to the Apostles and their successors, none can doubt, when they remember the charge which St. Paul gives to the Elders of the Church at Ephesus, prior to the placing of Timothy over them as their Apostle. In this charge they are addressed as Pastors (not Laymen) as you will hereafter see. And that the Deacons were also clothed with ministerial powers of a limited degree is evident, from the fact, that St. Stephen, and St. Philip, both Deacons, preached, and the latter baptized as we learn from the Acts of the Apostles. *Then Philip went down to the city of Samaria, and preached Christ unto them. When they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized,*

both men and women. And that this office was greatly inferior to the Apostolic office which Timothy held, is evident from the fact, that two of the Apostles were sent, viz : St. Peter and St. John, to Samaria, *who when they were come down prayed for them, that they might receive the Holy Ghost (for as yet he was not fallen upon any of them; only they were baptized in the name of the Lord Jesus) then laid* THEY *their hands on them, and they received the Holy Ghost.*

But the power of ordination was not the only power which Timothy received from St. Paul, which proves that Timothy succeeded to the Apostleship, and was of course superior in point of office to the Elders and Deacons, but he had also the power to hear charges against the Ministers over whom he was placed, and of course give his opinion as to their guilt or innocence, and not only so, but to rebuke them before the church, if found guilty. St. Paul says, *against an Elder receive not an accusation, but before two or three witnesses. Them that sin, rebuke before all, that others may fear.* And in reference to certain doctrines that were taught at Ephesus, he informs Timothy of them, and tells HIM to charge some *that they teach no other doctrine,* than that which St. Paul himself had made known to them.

But the proof is still stronger that Timothy succeeded to the Apostleship, and that this office was superior to all others. If we now refer to St. Paul's charge to the Elders that were settled at Ephesus, prior to the time when Timothy was placed over them as their Apostle, or as their Bishop, (as the individuals who succeeded to the office were so called, as I shall hereafter prove,) we will find that no power of ordination

was given to them, nor any power over one another. St. Paul's charge to the Elders of Ephesus, is contained in the 20th chapter of the Acts of the Apostles. He says, *take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them.* How different this charge is from that which the same Apostle gave to Timothy when he conferred upon him the Apostleship, and placed him over the Churches at Ephesus. The Elders are addressed as a body, and those duties only enjoined upon them that relate to the exercise of the Pastoral office: such as feeding the Church, that is, nourishing the members with the bread of life. And in addition, to be watchful over themselves, lest some might be led away from the faith, speaking perverse things. But in his address to Timothy, he speaks to HIM individually—grants to HIM the power of ordination—gives to HIM the power to administer discipline—to rebuke those who might speak perverse things, and places HIM over all the Elders who were at Ephesus.

We have then another instance in which the Apostles imparted to others the very same right and powers which Christ had given to them, and which proves that the Apostolic office was to continue to the end of the world, in accordance with the declaration of the Saviour: *lo! I am with you always, even unto the end of the world.*

The next instance I would notice, to prove that the Apostles imparted their office to others, is that of Titus, who was placed over the Church in Crete by St. Paul, as their Apostle or Bishop. He says, to *Titus mine own son, after the common faith, grace, mercy and peace, from God the Father, and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.* You no doubt, are familiar with the fact, that there were one hundred cities in the Island of Crete, and yet St. Paul gives the charge of every Church to Titus. And he gave him not only the power of ordination, but also of removal from the Church, of all who had departed from the faith. *A man that is a heretic, after the first and second admonition, reject, knowing that he that is such, is subverted, and sinneth, being condemned of himself.* These are powers which were never given to any but Apostles. The Elders never exercised any supervision one over another. But Titus had both these powers conferred upon him by the Apostle Paul. Of course he must have been superior to the Elders, and, if so, it proves conclusively that he received the very same powers and rights that the Apostles received from the Saviour himself. I might also mention the fact that Barnabas was raised to the Apostleship, as we find in the 14th chapter of the Acts of the Apostles.

Here it may not be out of place to mention that some have supposed that the power of ordination was also exercised by the Elders, and if so, it would in a great degree do away with the necessity for the continuance of the Apostolic office. That it was only an office

created for specific and limited purposes. The passage of scripture relied on to sustain this position, is found in the first epistle to Timothy, and is in these words, *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.* Even if it be admitted that this passage sustained the position advanced, and that Timothy was ordained by the laying on of the hands of the presbytery, it by no means follows, that therefore there was no difference between the Apostles and Elders. For you will remember in his second epistle to Timothy, St. Paul says, *wherefore I put thee in remembrance that thou stir up the gift of God which is in thee,* BY THE PUTTING ON OF MY HANDS. So that you perceive that St. Paul, an Apostle, was present, and was the ordainer, and that the presbytery only signified their assent to the act by the laying on of their hands, as they do in our own Church at the present day. But it is conceded by the most learned men among those who deny the continuance of the Apostolic office in the Church, that the word "presbytery," as used by the Apostle, means the *office* to which Timothy was ordained, and not the persons who ordained him. So that the passage would read, with the laying on of hands, to confer the presbytery, or presbytership, or clerical office. Such is the opinion of Jerome and Ambrose, early fathers in the Church, who hold to the Apostolic succession, and of Calvin and Grotius, who differ—the former, however, viz: Calvin, on the plea of necessity, as he could not receive the Apostolic ministry, from circumstances said by him to be beyond his control.

But the scripture argument going to prove that the

Apostolic office was to continue and did continue in the Church, is not yet exhausted. They contain evidence of the fact, recorded when all the Apostles, with one exception, had laid down their lives, as witnesses to the truth and power of the Gospel of the Son of God. This evidence is to be found in the book of the Revelations of St. John. The seven Churches of Asia were addressed by the Saviour, through him. The epistles are directed to the ANGELS of those Churches. And it will be no difficult matter to prove that these were the Apostles or Bishops of those Churches. In the epistle, to the ANGEL of the Church at Ephesus, we have these words. *Unto the* ANGEL *of the Church at Ephesus write, I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou hast tried them, which say they are Apostles, and are not, and hast found them liars, &c.* This epistle was written in the year 96, and of course there must have been many Pastors or Elders over the Churches at that time, for there were several when St. Paul sent for them to meet him at Miletus, and also when Timothy was placed over them in the year 65. And we cannot but conclude that many Elders and Deacons, (the inferior ministers as I have already shown) were added to the number by Timothy himself, as St. Paul had fully set before him, the qualifications such ministers should have. But the epistle was directed to the Angel of the Church at Ephesus. He was commended for what was good, and reproved for that which was evil in the Churches. If, however, he was not the chief officer, why should he be thus addressed? Why should the Elders and Deacons, the Pastors of

the Churches, be overlooked? The only reason that can be given is, that the ANGEL was the Bishop of the Church, and he was held accountable for their conduct, and was either commended or reproved, as it was proper or improper. And you will observe that the ANGEL is particularly commended, for *having tried them which say they are Apostles, and are not, and hath found them liars.* But how could this be done, if he were not an Apostle himself? Or why should he try and examine the pretensions of impostors, if he had been persuaded that the Apostolic office was to be limited to those originally appointed, and were not to have successors? It is at once a distinct admission that at that time, in the year 96, there were *true* Apostles, who had succeeded to the office originally given by the Saviour, to the eleven, *when he breathed on them and said, receive ye the Holy Ghost, as my Father hath sent me, even so send I you.* If not, why try any one who pretended that he had received such an office?

But there are other considerations going to show the continuance of the Apostolic office, and that it was supreme and to continue so. "The churches are only called in the epistles, candlesticks—the ANGELS are resembled to stars, which give light to the candlesticks. Which, as has been observed, is a very fit emblem of those who succeeded in the place of the Apostles, whom our Lord calls the light of the world, and resembles to candles, which being put into candlesticks, give light to all in the house. They are also called, as I have remarked, stars, and the same title is given to our Lord himself, who is the great light of the world. In addition to this, the term ANGEL is never given to any but

such as are placed in some high office and dignity under God. The Angels of God are the blessed spirits, who always live in his presence, and execute his commands. The Jews called their High Priest by this name, because they looked on him as the messenger of God to them." It is not then an uncommon mode of addressing those in authority; and the evidence before us is sufficient to prove that this name was applied to none other than the Apostles who had been placed over the Churches addressed by St. John. This, as I have remarked, brings us down to the year 96.

But we have strong human testimony in reference to this point, which at once settles the question as to the office (which the persons addressed as Angels,) then held. And it is evidence which cannot be denied; for we rely upon it with other testimony to prove the canon of Scripture. If it be rejected, we may at once give up the word of God and throw ourselves into the hands of infidels. Ignatius, who suffered martyrdom about the tenth year of Trajan, which was only four years after the death of St. John the Apostle—at which time Ignatius had been forty years the Bishop of Antioch, tells us who was the Bishop addressed by St. John. And it is important here to learn, that Ignatius was made Bishop of Antioch by St. Peter to fill the vacancy occasioned by the death of Evodius. In his epistle to the Ephesians, he speaks "of Onesimus, their Bishop, and exhorts all of them, presbyters and deacons, and private citizens, to obey him." Here, then, we have the testimony of one who had conversed with some of the Apostles, and must have been fully acquainted with their views in reference to the ministry and gov-

ernment of the Church. He himself, as I remarked, had received the Apostolic office from the hands of St. Peter. He tells us that Onesimus was at that time, viz: the period when St. John wrote his epistle to the Church at Ephesus, their Bishop, the chief officer in the Church. And not only so, but he confirms the position already advanced, that there were inferior grades in the ministry—presbyters and deacons, and exhorts them to obey their Bishop. So that the proof is full, and ought to be conclusive, that the Apostolic office was to continue in the Church and always to be supreme.

The proof, however, does not stop here. The testimony is equally clear that Polycarp, who was cotemporary with Ignatius, and the fellow disciple of St. John, was, at this time, the Bishop of Smyrna, one of the Churches addressed. The epistle is directed to him as the ANGEL. And if so, why may we not infer that the epistles were directed to the other Churches in the same manner. To the Angel of each, viz: their Bishop. Ignatius speaks of Polycarp as the Bishop of Smyrna, "and exhorts all the Church, presbyters and deacons, as well as laymen, to be obedient to him." And Irenæus, who was Polycarp's disciple, assures us that Polycarp was ordained Bishop of Smyrna by the Apostles. This testimony we cannot reject, for these early Fathers were competent and credible witnesses of *facts*, although their *opinions* are only to be taken as the opinions of fallible men. If their testimony to facts, as I have already observed, is *rejected*, it is impossible to prove that the book which we call the Bible, and

which we prize as the great chart given to us of God to guide us in our voyage through life, is true.

I have thus brought before you the evidence going to show most clearly, that the Apostles had successors; and that the office which they held, was to be given by those who had received it from them, down through the different periods of the Church. And also, that this office was to be supreme and the individuals to whom it was committed, to have the power to rule and govern the Church. In all this period, there is no instance to be found of any one who officiated in holy things without having their commission from them; and we find, that the ministry consisted of three grades, as it did in the Church under the old dispensation, bishops, presbyters or elders, and deacons.

And here it is proper to remark, that although the Apostolic office was to continue, and has continued, as I shall show, without one single link being broken in the chain which connects it to the Great Head of the Church, Jesus Christ, yet the name Apostle has been confined to the first rulers in the Church, that is the Apostolic age. After this age, as we learn from Theodoret, one of the Fathers, the term Bishop was taken from the second order of ministers and appropriated to the first. All, therefore, that is said of Bishops in the New Testament, is to be regarded as belonging to the middle grade, who were then, and are now, designated by the term elder or presbyter. The highest order in the Scriptures, is called by the word Apostle, but it is *now* and has been since the Apostolic age, designated by the term Bishop. The name, however, is nothing—it is the office we are examining, and thus far,

we think, we have shown that it was to continue in the Church, and also as superior to the other orders of the ministry.

If, however, it is urged that an equality of ministry was established by the Great Head of the Church—that all were to be considered equal in point of ministerial rights, such as is held by Presbyterians, Congregationalists and Baptists,* and that there was to be no Apostolic succession—is it not strange that it should have been considered so unfitted for the Church of Christ as to be banished from it before the close of the first century? There is not a trace of it to be found. During all this period, I have proved from the Scriptures and from unquestionable human testimony, that the Apostolic office was transferred from one to another, and that it was supreme. That there were inferior grades in the ministry—presbyters and deacons. And how could such an office as was held by the Apostles, and afterwards by the Bishops, their successors, ever arise in the Church, without it had been fully sanctioned by the Great Head of the Church. It is im-

*The Methodists do not hold to an equality of ministerial rights. But yet their government is Presbyterian, as the ministerial office is conveyed by presbyters. The highest grade is called by the term Bishop, but they have not the Apostolic succession. The Rev. John Wesley, their founder, was only a presbyter of the Church of England. But in endeavoring to excite a greater degree of religious feeling in the Church of which he was a member, he led his followers further than he ever intended or desired. He died, as he himself declared, A MEMBER OF THE CHURCH OF ENGLAND. But he lived long enough to see the danger of ever departing from the established laws of Christ's house, his Church. His followers not only left the Church, but some assumed the title of BISHOP. To whom he thus writes—the letter is written to Mr. Asbury. "In one point, my dear brother, I am little afraid both the Doctor (Coke) and you differ from me. I study to be little, you study to be great; I creep, you strut along. I found a school, you a college! Nay, and call it after your own names! O beware! Do not seek to be something! Let me be nothing, and Christ be all in all. One instance of this your greatness, has given me great concern. How can you, how dare you suffer yourself to be called a Bishop. I shudder; I start at the very thought. Men may call me a knave, or a fool, a rascal, a scoundrel, and I am content, but they shall never, by my consent, call me a Bishop! For my sake, for God's sake, for Christ's sake, put a full end to this. Let the Presbyterians do what they please, but let the Methodists know their calling better."

He recognized, as you perceive, the necessity for "*the Bishops*" to transfer such an office, as they alone were the successors of the Apostles.

possible. Men are too jealous of their rights ever to have yielded to such an assumption of power without a struggle. And if so, where is the evidence of any opposition on their part? The word of God is silent—all history is silent. And who could have been the usurper? We might as well expect that history would be silent in reference to our own civil revolution, as to expect silence in so remarkable and complete an ecclesiastical revolution as must have taken place when Bishops were made the supreme rulers of the Church. It cannot be.

But, I ask your attention a little longer, to the evidence which is furnished from the early records of the Church, to prove that the Apostles had successors, viz: the Bishops, and that this succession was preserved in all the Churches of which we have any account. I quote again from Ignatius, of whom we have spoken, and who had been the Bishop of Antioch thirty-six years, when St. John died. In his epistles, which are now to be found entire, and which were written a short time before his martyrdom, there is scarcely any duty so earnestly pressed, and so often inculcated, as that private christians should be obedient to their pastors, and the presbyters and deacons to their Bishops.

In his epistle to the Magnesians, he writes, "seeing then I have been judged worthy to see you, by Damas, your most excellent BISHOP; and by your very worthy PRESBYTERS, Bassus and Apollonius, and by my fellow servant Sotio, the DEACON, in whom I rejoice, forasmuch as he is SUBJECT unto his BISHOP as to the grace of God, and to the presbytery as to the law of Jesus Christ; I determined to write unto you.

Wherefore it will become you also not to use your Bishop too familiarly upon the account of his youth, but to yield all reverence to him according to the power of God the Father; as also I perceive that your holy presbyters do; not considering his age, which indeed to appearance, is young, but as becomes those who are prudent in God, submitting to him, or rather not to him, but to the Father of our Lord Jesus Christ, the Bishop of us all." Again, he says: "I exhort you that ye study to do all things in a divine concord; your Bishop presiding in the place of God, your presbyters in the place of the council of the Apostles; and your deacons most dear to me, being intrusted with the ministry of Jesus Christ." And in his epistle to the Philadelphians, he says: "But the Spirit spake, saying in this wise; do nothing without the Bishop; keep your bodies as the temples of God; love unity; flee disunion; be the followers of Christ, as he was of his Father. I, therefore, did as became me, as a man composed to unity. For where there is division and wrath, God dwelleth not. But the Lord forgives all that repent, if they return to the unity of God, and to the council of the Bishop." Again, in his epistle to the Trallians, he says: "Let nothing by any means be done without the Bishop, even as ye now practice—subject yourselves to the college of presbyters, as to the Apostles of Jesus Christ, and let the deacons, who are the mystery of Jesus Christ, study to please all men, for they are not deacons of meats and drinks, but ministers of God's Church." And in his epistle to the Ephesians, he says: "Let no man be deceived; whoever is without the altar, is depri-

ved of the bread of God. Let us beware of opposing the Bishop, that we may be subject to God." And again, he speaks of Bishops settled to the ends of the world. And in his epistle to the Church of Smyrna, he says: "Let no man do any thing which concerns the Church, without the Bishop. Let that eucharist be accounted valid, which is ordered by the Bishop, or one whom he appoints. Where the Bishop appears, there let the people be, even as where Christ is, there is the Catholic Church. Without the Bishop, it is neither lawful to baptize, nor to celebrate the feast of charity, but that which he approves, is well pleasing to God." And again: "It is well to know God, and the Bishop. He that knows the Bishop, is honored of God."

I have thus presented a small part of the evidence which this Father and martyr, furnishes. This testimony must be considered valuable, inasmuch as he had many opportunities of seeing and conversing with some of the Apostles of our blessed Lord, especially with St. Peter and St. John. You will perceive that he insists upon the fact, that the Bishop is Supreme as it regards power and rights in the Church. Nor does he do this, as if any one disputed it, or supposed that any other arrangement could be proper in the Church. He mentions it as a thing acknowledged by all. And you also find that he constantly speaks of the other orders in the ministry, presbyters and deacons, as inferior to the Bishop. Now, how such testimony could be given, and such an arrangement always insisted upon, without it was in accordance with the views of the Apostles, who were guided by the Spirit of God,

and with whose views Ignatius must have been fully acquainted, I am at a loss to know.

But, I pass to the next witness, Irenæus, who was the disciple of Polycarp, Bishop of Smyrna. Irenæus was first a presbyter, and afterwards the Bishop of Lyons. He makes the succession of Bishops an argument against the heretics, who crept into the Church in that age, and propounds it as the surest way to orthodoxy in the christian faith, to follow those who descended in a direct line of succession from the Apostles. "We, he says, can reckon up those whom the Apostles ordained to be Bishops in the several Churches, and who they were that succeeded them down to our time. And had the Apostles known any hidden mysteries which they imparted to none but the perfect, (as the heretics pretend,) they would have committed them to those men, to whom they committed the Churches themselves; for they desired to have those in all things perfect and unreprovable, whom they left to be their successors, and to whom they committed their own Apostolic authority." He then adds, "that because it would be endless to enumerate the succession of Bishops in all the Churches, he would instance in that of Rome." In which he tells us, that Linus was ordained the first Bishop by St. Peter and St. Paul. The next was Anacletus, after him Clemens, and so on to Eleutherius, who was the twelfth from the Apostles, and filled the Episcopal chair when Irenæus wrote.

Here is testimony full and complete, from one who was the disciple of Polycarp, and must have often heard the latter speak of the Apostles, and the mode prescri-

bed by them, for the government of the Church. It is in itself conclusive. For Irenæus not only asserts the fact that the Bishops were the successors of the Apostles, but also that he had at that time a correct list of all who had succeeded to that office in all the Churches from the time in which the Apostles lived, down to his own day.

I also quote from the writings of Hegesippus, who lived at the same time with Irenæus, who traveled through a great part of the world on purpose to learn the doctrine and tradition, left by the Apostles in the Churches which they founded. He says, "he had conversed with many Bishops, and received the same doctrine from them all. One of these, whom he mentions by name, was Primus, Bishop of Corinth. Another was Anicetus, whom he found Bishop of Rome on his arrival there, at which time Eleutherius was his deacon. After Anicetus, Soter was Bishop of Rome, and Soter was succeeded by Eleutherius. He also states, that Simeon, the son of Cleophas, being of our Lord's family, succeeded James in the Bishopric of Jerusalem. And in every succession, he says, and in every city, the same doctrine is received, which was taught by the law, the prophets, and our Lord."

Here then we have Irenæus and Hegesippus, living at the same time, in different parts of the world, testifying that the Apostles had successors, and that there were Bishops in the different Churches. And not only so, but actually tracing their succession from one to another.

This succession you will find brought down to the council of Nice, in the year 325, by Eusebius in his ec-

clesiastical history. No link is broken in the chain which connects the Bishops with the Apostles, and of course with Christ. Another witness, who lived in this age, is Polycrates, Bishop of Ephesus. In a letter addressed to the Bishop of Rome about the time of keeping Easter, part of which you will find in Eusebius, he appeals to the tradition of former Bishops and martyrs, and the practice of those who lived in his own time. Among others, he mentions Polycarp, Bishop of Smyrna and martyr—Sagaris, Bishop of Laodicea and marter—seven Bishops of his own kindred, and great multitudes of Bishops who assembled with him to consult about the time of Easter. And he says, that when he wrote this epistle, he had been 65 years a christian. So that here is a witness beyond exception, who lived the greatest part of the next age after the death of the Apostles, testifying that Bishops were settled in all the Churches.

Clemens, Bishop of Alexandria, also lived at this time. He was considered one of the most learned men of that age, and he speaks of the ministry existing in three orders, of which the Bishop was supreme. Speaking of Matthias, he says, "that though he was not elected by our Lord with the rest of the Apostles, yet having deserved to be advanced to that office, he was substituted in Judas' place. And even now, he says, they who live up to the perfect rule of the gospel, may be taken into the number of the Apostles. He is indeed a deacon and minister of the divine will, and he is a presbyter of the Church, who does both practice and teach what our Lord has prescribed." And again, he says, "that St. John, the Apostle, returning from Patmos,

the place of his banishment, to Ephesus, went about the neighboring nations, and in some places ordained Bishops—in others established Churches, and in others, set apart such for the Clergy, as were pointed out to him by the Spirit."

I might go on and bring proof after proof from these early witnesses, but I will conclude this part of the subject by a quotation from the writings of the celebrated Tertullian, a presbyter, who lived at the end of the second and commencement of the third century. He says, "the chief or high priest, who is the Bishop, has the right of giving (baptism) and after him, the presbyters and deacons, but not without the Bishop's authority, on account of the honor of the Church, which being preserved, peace is secured." No language could be stronger going to show the superior office and power of a Bishop, and also that such an office was held in his day. And you will observe in all the writings of the early fathers, there is not the slightest allusion made to any superiority among the Bishops themselves. They were all equal. It was at a much later period, when the Bishop of Rome endeavored to gain the supremacy.

I have now endeavored to bring this subject before you, in as clear and condensed a manner as possible. And in doing so, I have shown that the Apostles received full power to rule and govern the Church, from Christ—that they, very early transferred that power to others, and that the office was continued in the Church. That it was supreme. And that they established two inferior grades in the ministry, to which was given limited powers, derived entirely from the Apos-

tles, and the Bishops, their successors. How any one can resist the testimony, I know not. And what is still more singular, the opponents of the Apostolic succession will refer to the very Fathers, whose testimony I have quoted, and depend upon them to establish the truth of the word of God, and many other doctrines, but reject their testimony when presented to establish one of the most important of all truths—the regular succession of the Apostolic ministry.

Having then established the position under consideration, the question is naturally presented, whether we have this ministry. If not, we have no right whatever to perform the duty before us—of giving part of that ministry to others. But God be thanked, that question can readily be answered. We can trace up our ministry much further than the reformation. We go back to the days of the Apostles, and find that they early obeyed the command of Christ, *go ye into all the world, and preach the Gospel to every creature.* This gospel was early carried to that Island now known as Great Britain. It is generally supposed that St. Paul was the first messenger of truth who visited it. And this opinion was held at a very early period. The testimony to this fact was first given by Clement Romanus. He says, that the Apostle Paul "traveled to the utmost bounds of the west," an expression, according to Theodoret used, to denote the British Islands. Clement gave this testimony as early as the year 70. To the like effect is the testimony of Jerome and Theodoret. At all events, the proof is most ample to show that christianity was early introduced into these Islands. And the first records of the Church that was estab-

lished there, show that it was organized as all the other Churches were, by the Apostles, and in three orders, with the Bishop as supreme. That the succession was carried there by St. Paul and continued, as you will see, uninterruptedly in the Church.

As early as the year 314, we have an account of the council of Arles, and among those assembled, there were several Bishops from Britain. Also, in the council at Sardica, in the year 347, and at the council of Ariminium, in the year 359. This is important testimony, going to show the early organization of the Church in Britain, and also that they had the true succession of the ministry, and that the Bishops, (as the Apostles,) were the supreme rulers in the Church. And also, that there was no superiority among the Bishops themselves. That at this period, no supremacy was claimed by, or granted to, the Bishop of Rome.

And it will enable us to answer satisfactorily the question often asked, did your Bishops, viz: the Bishops of the Episcopal Church, receive their succession from the Roman Catholic Church? We answer unhesitatingly, no. The old British Church from which we descend, existed several hundred years in all her purity of doctrine, worship and ministry, before she was brought under foreign ecclesiastical power. But even if we had received our ministry through that source, it could do us no harm. For that Church, and many of her eloquent defenders, I have great respect. For, with all her errors, she has the regular succession of the ministry, and is a part of the Catholic Church. And it is not the way to remove those errors, to denounce and abuse her priesthood, and hold her up to

scorn and derision. Oh no. I would rather speak of her in kindness—thank her for the good she may have accomplished in preserving the word of God—and tell her of her faults—of her departure from the old Catholic Church—and endeavor to persuade her to give up the commandments of men, and come back to the uncorrupted Church of Christ. I pray ardently for this happy period to arrive, when she will give up her errors, and come with all her untiring energy—her patience under trial—and her self-sacrificing and self-denying priesthood, and unite in the great work of bringing the scattered sheep of Christ, into one fold, under one Shepherd, Jesus Christ, the Lord.

The old British Church then, was not established by, nor placed under any foreign ecclesiastical power. She was independent of all other Churches. The only preference ever given to any Church in the early periods, was to the Church at Jerusalem. And this was only the preference of RESPECT, from its being the place where the Great Head of the Church offered up himself a sacrifice for the sins of the world. She was the MOTHER CHURCH. And we find this respect early shown to her, for in the first council of the Apostles, her Bishop, James, presided and delivered the opinion of that body.*

In all the early councils you can easily see that there was no spiritual supremacy claimed or admitted. Even Gregory the Great, of Rome, when the Bishop of Constantinople attempted to maintain such a claim, used the following language: "WHOEVER CLAIMS THE UNIVERSAL EPISCOPATE IS THE FORERUNNER OF

*See 15th chap. Acts of the Apostles.

ANTICHRIST." *Gregor. Magn. Epist., Let. 6. Epist. 30.*

It was not until the year 596, that the attempt was made to bring the Catholic Church of Britain under the Roman Bishop. Augustin, the monk, was sent to Britain for this purpose—and shortly after his arrival, through the aid of Ethelbert, a meeting of the Clergy of the British Church was held at a place known afterwards as Augustin's Oak. "At the different meetings held, there were present, the Arch-bishop of Cambria, seven Bishops, and a number of the other British clergy. Augustin wished them to submit to the Bishop of Rome, and come under his jurisdiction—to conform to the Romish custom of keeping Easter—to use the Romish forms and ceremonies in the administration of baptism, and to join the Romish missionaries in preaching to the Saxons." The request was startling to the Bishops of the British Church, and was rejected in the strong and decided language presented by the good Dimoth, of Bangor.* But resistance was vain—the British Church, the true Catholic Church, of which the Episcopal Church is a part, was forced, by the civil authority, into submission, and by degrees lost her independence. And these facts are in accordance with the views of that eminent jurist, Sir William Blackstone. He says in his commentaries, (*B.* 4, *Ch.* 8,) under the Anglo-Saxon dynasty, the island was com-

*Be it known and without doubt unto you, that we all are, and every one of us, obedient and subjects to the Church of God, and to the Pope of Rome, and to every godly Christian, to love every one in his degree of perfect charity, and to help every one of them by word and deed, to be the children of God! and other obedience than this, I do not know to be due to him whom you name to be *Pope*, nor to the *father of fathers*, to be claimed and demanded. And this obedience we are ready to give, and to pay to him, and to every christian, continually. Besides, we are under the government of the Bishop of Kaerleon-upon-Uske, who is to over-see under God over us, to cause us to keep the way spiritual.—*Fuller's Church History of Britain, pp.* 89, 90—where see original.

paratively independent, and was more in communion with, than subjection to, the Italian Pontiff; but the Norman line of monarchs, after William the Conqueror, submitted to the dictation of the Popes, and conceded one point after another, until the nation found itself completely under the foot of a foreign Bishop."

Thus the Church continued, until she had the power of throwing off the foreign yoke imposed upon her. This power was exercised in the sixteenth century; and her Bishops, Cranmer, Latimer and Ridley, who had the regular Apostolic succession, abandoned the errors introduced into her bosom, and brought out from the rubbish of ages, the old British Church of St. Paul, the TRUE CATHOLIC CHURCH, which ever since, like the polar star, has guided many a tempest-tost soul, to the haven of eternal rest. They did not leave the Church, or establish a new Church, they continued in it, and diffused throughout every part of it, the life and light of the gospel of the Son of God. But those who clung to the Bishop of Rome, set up another Church—it is true having an Apostolic ministry, but in a state of schism. From the former Church we received our ministry.

At the period of our civil revolution, the Episcopal Church in the colonies, was under the care of the Bishop of London. An ecclesiastical revolution also took place, and the Church renounced all foreign jurisdiction. Of course the Church in America was left without a Bishop, and without the Apostolic succession. But God's promise was still recorded—the Church of Christ could not be destroyed. Accordingly, the Rev. Samuel Seabury, an eloquent defender of the faith, early re-

ceived the Apostolic office, from the Church in Scotland—and that eminent servant of Christ, William White, then a presbyter, in Pennsylvania—and Samuel Provoost, a presbyter of New York, repaired to the mother Church in England, and received from the hands of her Bishops, the Apostolic succession—and with James Madison, of Virginia, who also received the Apostolic office from the English Church, have continued it down through the different Bishops since consecrated to that office—and NOW throughout the length and breadth of the land, the gospel of Christ is proclaimed through the Church, and by an Apostolic ministry.

Happy people then are we, to have this ministry. For amidst all the agitations of the christian world, the Church has stood firm and decided—and not one of her Bishops has been carried away from the simplicity of the faith as it is in Christ. God grant that she may so continue—that in all the storms and tempests which are beating around her, she may, like the Ark of olden days, a beautiful type of the church, ride safely over every tossing wave, until she quietly rests on MOUNT ZION, carrying back the Jew, long an exile from his home, with his harp tuned and singing the song of praise and gladness—and the Gentile—rejoicing, that Christ hath broken down the middle wall of partition, and united in the bonds of christian brotherhood, the whole nations of the earth. Hasten on, happy, happy day of the Lord.

But, I have left, only a short space to notice the powers and duties of the successors of the Apostles. These, however, I have fully noticed on former occasions. I will, therefore, be brief. They are to ordain

presbyters and deacons, and send them forth to preach the unsearchable riches of Christ. For as St. Paul says: "*How shall they believe in him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be* SENT? They are to rule and govern the Church, and be ready, with all faithful diligence, to banish and drive away from the Church, all erroneous and strange doctrine contrary to God's word, and so minister discipline that they forget not mercy.

They are to confirm all who have repented and been made disciples through the washing of regeneration, (baptism,) by laying their hands upon them, and invoking the aid of the Holy Spirit, that they may continue Christ's faithful soldiers and servants, to their lives' end, as St. Peter and St. Paul did upon the disciples in Samaria.

They are to preach the word, as well as to send others to preach, and to do it without fearing the face of man. The whole truth of God is to be made known—the riches of His mercy in Christ, as well as his determination to punish for unrepented sin—heaven is to be presented with all its joys, as the reward of the faithful—and hell with all its woes, as the lot of the disobedient.

They are to visit the sick, and comfort the dying believer, and hold up to the sinner, even struggling in the agonies of death, the invitations of mercy. These duties (with the exception of ordination, confirmation, and ruling the Church, &c.,) are common with all the orders in the ministry. It is also the duty of the presbyter and deacon, to perform them with an eye sin-

gle to the glory of God. And especially they are to tell men, that it is only through this ministry that pardon and acceptance with God, can be made known. Not that there is any power in the ministry to forgive sin, but they who hold this office, are the constituted agents, "to pronounce and declare to His people, *being penitent*, the absolution and remission of their sins." Without such a declaration on the part of the ministry, there is no tangible evidence of pardon. The repenting sinner who has come to Christ by faith, may be accepted long before this act; but this act is the tangible evidence communicated through the embassadors of Christ. If not, what is the use of the ministry? They are the agents of Christ, and as such, are to make known the terms of reconciliation and pardon to sinners; and on the supposition that these terms have been fulfilled, they are also to declare that they *have* been pardoned and accepted of God. Such a view of this subject places the ministry where Christ placed it, and holds out to repenting sinners, the strong encouragement to come to the minister of Jesus, not as a mere hireling employed to perform certain specific duties, but as his agent, authorized to tell him, his sins are forgiven. How holy the office! and what weight of responsibility is thrown upon a minister of Christ.

My beloved brother,* you have already received a part of this office, and are about to be advanced to a higher grade, "having purchased to yourself a good degree." You already know some of the anxieties and cares connected with the ministerial office. But I bless God that with these you have had strong evidence that

* The Rev. Montgomery Schuyler.

you have not labored in vain. That he has vouchsafed his blessing upon your efforts, and given you some seals of your ministry. But my beloved brother, your work is only begun—the fields are white to the harvest—souls are perishing around you, and it becomes you to put on the whole armor of God, that you may be able successfully to contend against the evil one. Look first to yourself—cultivate a close intercourse with God—have the blessed Saviour before you in all his loveliness, and in all his efforts to save men—and lean continually upon the Spirit of God to hold you up, as well as to prepare you for the duties of your office. Stand boldly, yet meekly before men—and proclaim your message. Be mild—courteous—firm—decided—above all, *preach Jesus.*

My beloved friends,* you are now about to receive the lowest part in this ministry, yet it is an honorable part. It will enable you, (by the permission of your Bishop,) to preach the gospel, and admit disciples into the school of Christ. The same advice which I have given to the beloved brother beside you, I would also give to you. But as you have not had any experience in the ministry, I would add a few cautions with it. The times in which we live are exciting, and you have need of much prudence and care, lest you may be drawn away from the appropriate duties of the ministry. Many suppose, and many too of those who are admitted into the ministry, that the way to be useful is to join heart and hand in all those societies which are formed by men for benevolent purposes. Indeed, a failure to do so, most generally brings upon all who re-

*Mr. Sabin Hough and Mr. Edwin Hodgkin.

fuse to join such societies, reproach and oftentimes scorn. Few have the moral courage to keep aloof, and follow the plans which Christ has given for the reformation of men. They let go the gospel, and depend upon human efforts, to dry up the desolating streams of vice. Now, my brethen, I ask you not to oppose the efforts of men to put down any vice, God forbid! I would rather tell you to bid them God speed. But I want you to remember that you are always to be ministers of Christ. That he has instituted a great society, into which he invites all of human kind—the church. That the means which He has revealed to promote their reformation, not only of the outer, but the inner man, and fit them for becoming worthy members of this Church, is His Gospel.

This is to be your means—and I would advise you, as you desire success in winning souls to Christ, and value your future peace and influence among men, to keep aloof from every voluntary society. In doing this, you are not to oppose any benevolent effort of men, but only to show, that wherever *you* go, and wherever found, *you go* and are *found* ready, to preach Jesus. This cannot be done in these societies. A minister, therefore, loses his influence—becomes secularized, and oftentimes excited, in a manner unworthy of his character and calling, and soon fails in the performance of the appropriate duties of his office. The religious world is full of such instances, and I would therefore, most affectionately warn you, and beseech you to be the more diligent in preaching the truth as it is in Christ.

May God give you strength of mind and body to fit

you for the arduous duties of the ministry, and at last give you the happy reward promised to all those who turn many to righteousness—to shine as the stars forever, and ever.

"I would to God it lay in me to restore the government of Bishops. For I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that hereafter will grow up a greater TYRANNY in the CHURCH, than there ever was before."

MELANCTHON.

APPENDIX.

It is sometimes urged by persons, who deny the Apostolic succession, and who are unable to meet the Scripture argument, clearly proving that it was established by the Saviour himself, that such a government is monarchical, and unsuited to the genius of our free institutions. To persons who are in the habit of examining such subjects and forming their own opinions, it would be unnecessary to add a word to refute an assertion so utterly unfounded and at variance with the truth. But lest such appeals, (worthy only of religious demagogues,) to popular prejudices, should blind the minds of some honest inquirers after truth, I would very briefly show the beautiful analogy which exists between the ecclesiastical institutions of the Protestant Episcopal Church of the United States, and the civil institutions of the United States.

At the time of our civil revolution, the Church, as is well known, separated herself entirely from the jurisdiction of a foreign Bishop, and declared her independence; but she never could forget that* "she is indebted, under God, to the English Church, for her first foundation, and a long continuance of nursing care and protection."

* Preface to the Book of Common Prayer.

Having received the Apostolic succession from this Church, by which she could increase her ministry, and extend her influence, her first efforts were made to conform her whole human organization and legislation to that adopted and followed by the people of this country in reference to their civil government. The consequence was, that the government of the Protestant Episcopal Church in the United States, became truly republican in its character, as we will hereafter see, and in which I have no hesitation in saying, that the rights of the people are better secured, than in any other ecclesiastical organization; for there are no permanent officers, so far as the Laity are concerned, but fresh representatives are yearly selected by the people, and have a voice in all her legislation.

But I will present the analogy to our civil government:

In both, the power of government resides primarily in the whole people.

In both, the forms of government are representative; in the Church, however, there are no limitations in the application of the principle of universal suffrage.

The parish meetings, and the town or district elections, are analogous.

The parish vestries, and the select men or common councils of the towns or cities, are analogous.

The union of parishes into dioceses, and the union of towns or counties into states, are analogous.

The independence of the several dioceses, and the independence of the several states, are analogous.

The union of the several dioceses into one general

convention, and the union of the several states into one general government, are analogous.

The Diocesan conventions, with their secretaries, and the state legislatures with their secretaries, are analogous.

The representation in the Diocesan conventions, and the representation in the state legislatures, from the people DIRECTLY, are analogous.

The general convention of the United Dioceses, and the general congress of the United States, are analogous. The house of Bishops, in the former, corresponding to the senate in the latter, and the house of clerical and lay deputies, in the former, corresponding to the house of representatives in the latter.

But sufficient proof is here given to show how scrupulously careful the Church has been to guard the rights, as well as secure them, of every member of her fold. The poorest member has an equal voice in her councils with the most wealthy and influential, and no law is imposed upon any, without their own consent.

THE CLAIMS

OF

"EPISCOPAL BISHOPS,"

EXAMINED IN

A SERIES OF LETTERS,

ADDRESSED TO THE REV. S. A. MCCOSKRY, D. D., BISHOP OF THE PROTESTANT EPISCOPAL CHURCH OF MICHIGAN.

BY GEORGE DUFFIELD,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH OF DETROIT.

SECOND EDITION.

DETROIT:
MORGAN BATES, PRINTER.

1842.

ENTERED according to an act of Congress of the United States of America, in the year 1842, by A. McFarran, for Geo. Duffield, in the Clerk's office for the District of Michigan.

DETROIT, *March* 21, 1842.

Rev. GEORGE DUFFIELD, *Pastor of the 1st Presbyterian Church in Detroit:*

DEAR SIR—A sermon entitled, "Episcopal Bishops the successors of the Apostles," recently published by Bishop McCOSKRY, having been circulated to some extent among the members of our communion, in which he claims for the Bishop, the sole right to confer powers which we believe are conferred only by the Lord Jesus Christ—and claims "that it is only through this ministry that pardon and acceptance with God can be made known," and that "all who profess to be commissioned embassadors of Christ, are gross impostors," if their powers are not derived in a line of succession from the Apostles—and believing these claims to be wholly unsupported by the Scriptures, or the early Fathers, we have to request, if you deem the occasion sufficient, that you will present for publication, the views you entertain on this subject, at as early a day as may comport with your convenience.

We are, dear sir, most affectionately yours in the bonds of the gospel,

BENJ. F. LARNED,	D. LAMSON,
E. P. HASTINGS,	JOHN G. ATTERBURY,
A. L. PORTER,	FRANCIS RAYMOND,
ALEX. McFARRAN,	J. L. WHITING,
H. H. BROWN,	ASHER B. BATES,
D. COOPER,	JAMES F. JOY,
JOHN PALMER,	THOS. J. OWEN,
SHUBAEL CONANT,	M. HOWARD WEBSTER,
ALANSON SHELEY,	E. BINGHAM,
ROBERT STUART,	JNO. HULBURT,
WM. A. HOWARD,	HORACE HALLOCK,
ROSS WILKINS,	A. C. M'GRAW,
THOMAS ROWLAND,	FRED. M. SUMNER,
GEO. E. HAND,	CULLEN BROWN,
S. PITTS,	DAVID STUART, (Senior.)
J. L. WALKER,	

10-14-31 Burns

DETROIT, *March* 23, 1842.

To Messrs. BENJ. F. LARNED, E. P. HASTINGS, SHUBAEL CONANT, A. L. PORTER, *&c., members of the 1st Presbyterian Church in Detroit:*

DEAR BRETHREN—The sermon to which you refer, had attracted my attention. The propriety, if not the obligation, of noticing it, had occurred to my mind. The doctrine it inculcates, and the lofty, and in my opinion, usurpatious, claims it asserts, require attention. I could have wished the subject had not been agitated, and the necessity of avowing and of vindicating their principles and practice, in opposition to the allegations and implications of the sermon, had not been imposed, by its publication, on the non-Episcopal denominations in the Church of God. The general interests of religion, the peace of society, and the good understanding and kind feeling which should prevail among the different Churches, are not to be promoted by arrogant pretensions, on the part of any one denomination, that they, exclusively, are the true Church. Nor are these things to be secured by silence, when such pretensions are advanced.

I have, therefore, determined to comply with your request, and although in the midst of more than ordinary pressing engagements, as you know, have commenced a series of letters addressed to the author of that sermon, intended as a review of his arguments in particular, and in general of the claims of Episcopacy. In doing so, I feel that I am but defending the common ground occupied by Congregationalists, Baptists, Methodists, Presbyterians, Dutch Reformed, German Reformed, Lutherans, and other non-Episcopal portions of the Church of Christ. In repelling the attack made upon us all in that sermon, I shall be careful not to magnify, or even advocate any peculiarities pertaining to us as a portion of the christian Church, however strongly attached, I confess myself to be, to the doctrines and discipline—the principles and order, of the Presbyterian Church.

You shall be furnished with a copy of the letters, which shall be placed at your disposal.

With sentiments of respect and affection,

I remain your servant in the Lord,

GEORGE DUFFIELD.

PREFACE TO THE SECOND EDITION.

The correspondence prefixed to the first edition, fully explained the occasion, and unfolded the reasons, for the publication of the following letters. It was no fondness for controversy that dictated them. The author would prefer much to cultivate christian and ministerial intercourse, than to be involved in polemics.

The request made by the beloved members of his charge, however, convinced him that forbearance would cease to be a virtue; and that he should prove recreant to the interests of truth and of the church with which he is connected, if the arrogant claims of prelacy, and the insinuations and assertions—prejudicial to the ministerial character of himself and of his brethren, not only of the Presbyterian, but of other non-Episcopal denominations,—so recently and confidently made in this place, should be allowed to pass unnoticed.

The public will judge of the spirit and success with which the subject has been handled. The demand for a second edition, while it furnishes proof of the interest felt in the subject, affords an opportunity to state the general question, and to guard, once for all, against the misapprehensions, so apt to be produced by bold and confident but fallacious assertions. The perversion of the language, sentiments, and arguments of others, sometimes so adroitly made, by affirming them to be in support of what is perfectly foreign to the design, and well known opinions of an author, may and will mislead the credulous and those who are incapable of discriminating and of judging for themselves; but among the reflecting part of the community it will always recoil on him that attempts, in this way, to deceive.

That ever the language and arguments of the late learned and illustrious Dr. John M. Mason should have been cited "in favor of the *apostolic ministerial succession*," will not fail to induce a smile in those, who, either knew the man, or are at all acquainted with the history of his caustic review of Bishop Hobart, and, of other prelatical writers of his day.

Were he yet alive, and should learn that this use had been made of his language, he would not fail to salute him that did it, with one of his withering looks, and the epithet, so freely used by him in his declining years, when addressing his collegiate students whom he found dull of apprehension; nor would he think any other reply necessary.

The official warrant, proper and necessary to be received, from those already in the ministerial office, by them who say they are called of Jesus Christ to preach His gospel,—the regular succession of a class of men styled the christian ministry, preserved in the church and world by the good providence of God,—and their authority to govern, or, in other words, to administer discipline in the church, under

the direction of Jesus Christ, and a sense of their obligations to account, for all they do, to the sole supreme head and lawgiver of His church—are matters totally different from THE APOSTOLIC MINISTERIAL SUCCESSION, avowed, and advocated by prelatical writers.

The distinction set forth in the following letters, is precisely the same with that so perspicuously and satisfactorily asserted by Arch-bishop Whately, though at the time the author wrote the letter in which it is advanced, he had not seen or read the entire essays of this distinguished prelate, nor his views especially on this subject. Having shown how many and great were the irregularities connected with ordination, and which, on high church principles, vitiated its sacramental virtue, and having affirmed that "there is not a minister in all Christendom who is able to trace up, with any degree of certainty, his own spiritual pedigree," he expresses himself thus: "The ultimate consequence (of this hypothesis of an unbroken line of succession connecting any particular minister with the apostles,) must be that any one who sincerely believes that his claim to the benefits of the Gospel Covenant, depends on his own ministers claim to the supposed sacramental virtue of true ordination, and this again, on perfect apostolical succession as above described, must be involved, in proportion as he reads, and inquires, and reflects, and reasons, on the subject, in the most distressing doubt or perplexity.

"It is no wonder, therefore, *that the advocates of this theory, studiously disparage* reasoning, deprecate all exercise of the mind in reflection, deny appeals to evidence, and lament that even the power of reading should be imparted to the people."

Dr. Mason affirmed, that from the days of Jesus Christ, there had been in the world such an order of men as christian ministers. One generation had succeeded to another, and they could be traced up to Him as the Divine author of the order. His object, in his Essays on the Church of God, in which he speaks of the christian ministry,* was to prove, that the office and order originated in Divine appointment, and that ever since the days of Christ, by His authority and the influence of His Spirit, men had been called to the office of the ministry, whose qualifications and claims to have been so called, had been examined by those in the ministry at the time, and having been judged valid and true, were warranted to go forth as accredited embassadors of Christ, to preach His gospel. These ministers, he affirmed, were of equal authority—presbyters, and not "Episcopal Bishops." To employ his language in proof of any other succession, especially of the doctrine of "apostolic ministerial succession," according to high church principles, will deservedly render him who does it, liable to the charge, either of extreme obtuseness of intellect, or moral obliquity.

"The fallacy," says Arch-bishop Whately, "consists in confounding together the unbroken apostolic succession of *a christian ministry generally*, and the same succession in an unbroken line, of *this or that individual minister*."†

This is the fallacy which the author of the discourse, reviewed in the following letters, has fallen into and attempted to advocate. The review is mainly concerned with his argument, and though personally addressed in the letters, the production of his pen, as the representative and advocate of prelacy and high church principles, is kept in view rather than the author himself.

A third edition of "the Sermon" has just appeared, in the preface to which the author has quoted from Dr. John M. Mason, as above referred to, and attempted to cite him in proof of "*the apostolic ministerial succession*," which he teaches.

* See Whately's Essays, III, on the kingdom of Christ, pp. 160-168.
† Christian Magazine, v. III, pp. 263-269.

The argument is:

MAIN PROPOSITION—The doctrine of Dr. Mason and Bishop McCoskry concerning ministerial succession, is the same.

PROOF—Both speak of the christian ministry—both teach that they are an order of Divine appointment, to be perpetuated in the church.

CONCLUSION—THEREFORE, Dr. Mason and Bishop McCoskry both teach the doctrine of *Apostolic ministerial succession.* Q. E. D.!!

By a like argument, Paris and Philadelphia may be proved to be the same place. Both begin with P—both lie on a river, and there are fish in both.

A few notes of explanation are contained in the third edition, which do not, however, contravene any of the positions or proofs advanced in the letters, and are principally a reiterated assertion of the fallacies exposed. A confession and disclaimer are made on the 14th page, in reference to the hypothetical charge that "all who profess to be commissioned of Christ, are gross impostors," if the apostolic ministerial succession, advocated in the sermon, be not "clearly settled." "This term," (gross impostors,) he says, "is in no respect intended to apply to the ministry of other denominations. The author used it in reference to the ministry of his own church—as applicable to them, if there was no apostolic succession. Common courtesy, much more, christian kindness, would forbid such an application. While he differs from them most widely, yet he cannot consider them as impostors. He does not believe they are wilfully in error; but only so, from wrong bias, and the prejudice of early education. He thinks no honest mind could misunderstand him. If so, he would cheerfully, as he now does, disclaim any such application. He has many dear friends in that ministry whom he respects and loves. Besides his ancestors were and are connected with a denomination differing in their organization from the Church; although he himself was never connected with, or professed any attachment to, any other body, but to that to which he now belongs, unless his baptism in infancy might be so considered."—*Note to third edition, page* 24.

Many honest minds did think, and do so still, that the entire structure of the argument, and the very terms of the doctrine avowed and taught, and of the hypothesis stated, pointed the allegation *directly* and *mainly*, against "the ministry of other denominations." It is somewhat of a relief, and a compliment cordially accepted, to be informed, that the great effort has been to guard the Episcopal ministry from the charge of being gross impostors; and that neither "courtesy," nor "christian kindness" would admit of its application to a non-Episcopally ordained ministry. Of course, the charge was in no wise applicable to them; for if it be applicable to them by hypothesis—as it is admitted to be hypothetically applicable to the Episcopal ministry—neither "courtesy" nor "christian kindness" would forbid its application to be made, but on the contrary, would require it. Asserting no such high claims for the ministry, which the sermon does for "Episcopal Bishops," we are happily exempt from all suspicions of being gross impostors; and we cordially sympathize with the author in his fears and efforts to defend his Episcopal ministry from the charge, which he admits, by hypothesis, to be applicable—but which we never preferred or surmised.

The author of "the sermon," never partook of the Lord's supper in the Presbyterian church, and entered, by profession of faith and by covenant, into full fellowship with it. He was when a lad, a catechumen of the author of the letters, and after having attained manhood, professed to have been converted under his ministry, and attended his bible class, but subsequently ceased to worship in the Presbyterian

church, and withdrew to the Episcopal. The author of "the letters," referred to his early relation to the Presbyterian church—his youthful attachment to it, proved by his attendance on its ministry and worship, and not to his ever being formally united by covenant in full fellowship with the church, and by participation of the Lord's supper. The occasion of his withdrawal from the Presbyterian to the Episcopal church, was never understood to be the result of religious principles newly adopted. These are the circumstances referred to. The author of the letters never meant more; nor does his language imply more.

TO THE REV. S. A. McCOSKRY, D. D.,

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH OF THE STATE OF MICHIGAN.

LETTER I.—*Introduction.*

REVEREND AND DEAR SIR:

I have lately seen and read, "the sermon" preached by yourself, in St. Paul's Church in this city, which you have given to the public through the medium of the press. Allow me to say, in the spirit of friendship, which has prevailed for many years between us, and always marked our intercourse, that I have been very much grieved, by some things in that sermon, as well as, by its general spirit and bearing.

Whatever views you may entertain as an Episcopalian, and however strong may be your preferences of the church of your adoption, I am free to confess, that they would never, in the least degree, have affected me, or induced any attempt through the medium of the press, or in any public way, to express my dissent or disapprobation, had you not so stated and endeavored to enforce them, as to imply things highly criminating other denominations, and placed yourself in a belligerent attitude toward them.

I have ever sought to cherish christian liberality, and though, as a Presbyterian, differing in some particulars, from brethren of other denominations, yet as

long as they were Evangelical, and furnished evidence of being the followers of Jesus Christ, such differences neither produced unfriendly feelings, nor provoked the spirit of rivalry and opposition. They rather induced a desire, to look more at the things in which we agree, than at those in which we differ. I have long since learned, both to tolerate and love those, who, although entertaining error, nevertheless give evidence of vital christianity. "The unity of the spirit, in the bonds of peace," are of far greater value, and more carefully to be cultivated, than ecclesiastical peculiarities and dogmatic agreement. I have, therefore, sought rather to approach my brethren of other denominations, and to cultivate christian and ministerial intercourse with them, than to repel, by the undue and unnecessary magnification of those peculiarities of sentiment, rites and usages, in which I may differ from them. While conceding to them full right to their own peculiar opinions, in matters where the prescriptions of the word of God are not decisive, I have thought, and felt, myself entitled, at least, to the reciprocation of feelings and efforts, which I deem essential, not only for the general interests of the cause of Christ, but for the peace and happiness of society.

I have endeavored to promote mutual confidence and good will, and whatever would conduce to the real comfort and happiness of social intercourse among the members of different religious denominations; and especially between those of your charge and my own. For the members generally, of your congregation, I entertain a very kind regard; and am happy, so far as I am personally acquainted with them, to believe, that

whatever may be their preferences for the Episcopal form of government, which I have never attempted or wished to disturb, they did not so cherish those preferences, or attach such radical importance to them as to exclude other denominations from the pale of Christ's visible church. I have believed that they were influenced by the sentiments and spirit of the late excellent Bishop White—expressed, both in his early life, and as late as 1834, among his last acts—who said he saw no "necessity of carrying it (Episcopacy) to the extreme of denouncing all communions, destitute of the Episcopacy, as departing from the essentials of christian faith, and as aliens from the covenant of promise," and that if any did, it was "matter of *private opinion*, and *not to be obtruded as the determination of the church.*"* Such also I had been disposed to attribute to you, in common with the estimable members of your charge, with whom I have the pleasure to be acquainted. From such sentiments, and any preferences for Episcopacy entertained by those who cherished them, I never have apprehended any fear, nor looked for any manifestations of a spirit of proselytism, or bigotry, or pharisaically assumed superior sanctity, or any thing that would disturb the harmony of christian and social intercourse. To cherish such a state of things, I felt myself under deep obligations.

It is because the spirit and sentiments of your sermon are at war with such obligations, that I now feel wounded. It is, and cannot fail to be, obvious to the simplest reader, that you claim your denomination to be so really and exclusively the true church of God,

*The case of the American churches considered.

that you cannot consistently recognize, as part of it, those who differ from you, in your peculiar sentiments, as an Episcopalian; nor can you have ministerial or religious intercourse with them. It is hence that I feel myself called, in faithfulness to a large portion of the church of Jesus Christ, to the denomination to which I belong, and to the beloved members of my own charge, who have solicited an expression of my views, to myself as bound to love and seek the welfare of the whole church of God, to the general interests of society among us, as well as to yourself, my personal friend and fellow servant in the gospel, to pay this public respect to your sermon.

In doing so, I write as I feel, not as personally opposed to you, nor unfriendly, but wounded, in common with many of my brethren, and members of my charge, at being so unceremoniously and so untenderly excluded from the church of God, consigned by you to "the uncovenanted mercies of God," and by the very design and structure of your argument, if conclusive, classed with "gross impostors." Whatever language I may employ, if judged too strong or harsh, I beg that it may not be referred to any unfriendly or unchristian feeling, but to the interest I feel on the subject, and to my sense of its importance. It shall ever be my effort to maintain the friendship existing between us, notwithstanding I feel constrained to defend myself and others from the imputations of your sermon.

You have not written and published that discourse, without wishing to be distinctly understood, as being thoroughly convinced, that Episcopacy, after the manner and views you unfold, forms an essential feature of

the true church of Jesus Christ. So essential do you regard it, that you cannot recognize any not holding the same. You will not, therefore, think it strange that I should be surprised, exceedingly surprised, at such a change in your views, since exalted to the Episcopate, when the manner and circumstances of your transition from the Presbyterian to the Episcopal church are so well known to me. I concede, that you are now fully convinced of the truth of the views you entertain, so condemnatory of the denomination in which you were brought up, and to which once you professed to be attached. I take your discourse as the outline, if not the sum and substance, of those arguments and considerations by which your own mind has been changed, and by which you now seek to influence others, whom you have either found in that communion, or would persuade to enter it. And I am particularly gratified with such an opportunity to examine and judge of that process of reasoning, by which you yourself have been converted, and you seek to convert others, to your present views.

If the doctrines taught in your discourse, and the high claims asserted for your church, are what *they* are taught, who, you say, "are now seeking for some resting place, where they may escape such agitations, (and which you alledge to be appropriate to all other than Episcopal churches,) and feel secure," by virtue of their introduction into this misnamed "ark of safety," then it is the duty of every one who cannot remain indifferent, where such claims are asserted, to put them fairly and fully to the test. This I propose to do, and prefer to address myself personally to you, that I may

the more certainly and effectually guard against the use of any expressions, which, in an abstract discussion, might drop, and be thought uncourteous or unkind. In doing so, I shall freely examine your mode of reasoning, the sentiments you inculcate, and your claims to Apostolical succession, intrinsically and historically considered.

The assertion with which you commence, "that seldom, if ever, has there been exhibited a more anxious spirit of inquiry in reference to the true church of Christ, than at the present day," needs to be greatly qualified. A reference to the controversies of former years, both in the old and new world, will show, that this ground has long since been travelled over, and a much greater anxiety displayed than at this day. Whatever controversy may exist in your own churches growing out of the Oxford tractators and their coadjutors in the United States, who are attempting to revive the Romanism of the fourth century, or that modification of christianity which the Gnostic philosophy produced—it is admitted, may be best known to those involved immediately in it. Outside of your own churches, it is gratuitous to assert the existence of such an anxiety. The proof of the fact is called for. To what public documents will you refer? Whatever attention has been given to the subject, recently, by the periodical editors, and occasional contributions of authors, have been elicited by the controversy in the Episcopal church, originating first between high and low church, and now between the Oxford and Evangelical theologians. What addition has been made to the number of your churches, and of their members of

late, may, to a very great extent, be traced to other causes. So far as my personal observation goes—and it has been somewhat "close," with opportunities for knowing—very different causes have led to the increase of Episcopal churches and members.

The insinuation about harsh and coarse invective, as though it had not been at least fully reciprocated, had much better been withheld; especially when the productions of certain Episcopal authors in our own country are yet extant. The alledged weariness of other sects with divisions, &c., which you say, is urging many to seek "some resting place, where they can escape such agitations," is just as gratuitous as the other. The discipline of some Presbyterian churches, and the confessions and avowals of certain votaries of fashion—who are willing to assume the form, but deny the power of true religion—would throw light upon the character of that ease, which, in some cases, at least, is sought in Episcopal churches.

The "appeal to popular prejudice," and the keeping back the claims of the church of Christ, "under the specious name of religious freedom," to which you refer, are too well identified with the history of the puritan migrations to this continent, and the successful struggle for the liberty and independence of these United States, to be misunderstood by any acquainted with its history, or to be judged deserving of such implied censure. Nor is it at all descriptive of the present times to say, that "the christian WORLD (is) highly excited by the wide spread ruin which *schism* has effected, and is therefore anxiously and boldly inquiring, where and what is the true church of Christ?" That the evils

of schism are greatly deplored, and measures proposed for their prevention or correction, is true; but your definition of schism, viz: "*separation* from the true church of Christ, meaning the Episcopal church, as your argument and the whole spirit or drift of your discourse show, is utterly false. Paul's idea of schism was very different from yours. *See* 1 *Cor.*, iii, 3–4. The divisions of which he speaks, were *in* the Corinthian church; and not a whit worse than there are in your own at this very day, as the controversies among you show. It is not the formal rent or secession that Paul accounted schism. Your Greek concordance will show you that in *Mat.*, ix, 16, and *Mark*, ii, 21, where the word is used to mean rent, it applies to cloth, but in every other place, *John*, vii, 43; ix, 16; x, 19; 1 *Cor.*, i, 12; xi, 18; xii, 25, it is used to denote strifes, contentions, divisions of sentiment and feeling, not separation.

Churches often divide, and do it amicably. When their members are not perfectly joined in the same mind, and of the same judgment, as in Corinth, 1 *Cor.*, i, 10–12, but have contentions among them, there is the sin of schism. You will not find the word schism once used in the New Testament in the sense in which you have; however, you may, among popish and high church writers.

Your idea is too plain to be mistaken. They, in your judgment, are schismatic, who do not, and because they do not, belong to the Episcopal church, which you assume to be *the true* church. By the same mode of reasoning, you, and all your churches, are schismatic. In common with other protestant churches, you all

have departed from the Roman Catholic church, which church you nevertheless acknowledge to be a true church of Christ, of which you once formed a constituent portion, as your line of apostolical succession shows, and by which, your Bishops, through whom you trace that succession, and the existing orders of the English church, are declared to be null and void, and without any authority whatever. And further, by your definition of schism, you have proved that, for a period at least, the protestant Episcopal church of the United States was guilty of this sin, when she "separated herself entirely from the jurisdiction of a foreign Bishop, and declared her independence," "renounced all foreign jurisdiction, (and) of course was left without a Bishop, and without the apostolic succession," according to your own showing.

LETTER II.

GRATUITOUS ASSUMPTIONS.

REV. AND DEAR SIR:

After an introduction so full of gratuitous assertions, it is not surprising that you should have built your argument on an alledged state of things in the churches, equally incorrect, and on assumptions equally wide from the fact.

One of these assumptions is, "the ruinous idea (evidently attributed by you to all "the countless number of *sects*" not Episcopal,) that men could associate together, and adopt *such rules and government for themselves*, as may *suit their tastes*, and still be entitled to lay claim to be a part of the church of Christ." Where, and in what denominations, you have found this "ruinous idea," it behooves you to show. It is enough to deny, that it is admitted, far less adopted, by Congregationalists, Presbyterians, Methodists, Baptists, and other protestant denominations, who, in common, act upon the principle avowed by Lord Chillingworth: "the bible, I say the bible only, is the religion of protestants." The organization of churches—Presbyterian, Congregational and Baptist—comprising the largest portion of the protestant denominations in this country, proceeds on very different principles from those of voluntary associations, with which you evidently identify them. They recognize JESUS CHRIST AS SOLE HEAD AND LAWGIVER IN HIS CHURCH,—as prescribing the rule of faith and practice, and as calling and quali-

fying for their station, the officers which He has appointed in the church of God. The organization takes place under the care of a presiding and officiating minister, by the actual covenanting, to walk in fellowship together and with Jesus Christ, agreeably to His laws and subject to His authority, of those who are members of His church. They only are regarded as such who either have been members, in good and regular standing in different christian churches, and produce their certificates that they have been dismissed expressly for that purpose, and bear their recommendation, or who by the profession of credible faith in Jesus Christ, and after examination, prove themselves to be called and chosen of Him. If unbaptized, they are thereupon baptized, admitted as members of His church, and constituted such—as they believe all the members of the church of Christ are—by His gift, of faith, and of the Holy Spirit to them.

As to the municipal regulations, which they may find it convenient to adopt, in order to carry out and enforce among themselves, the great laws of Christ's house, they claim no other right or authority than you admit and boast the protestant Episcopal church of these United States did, when you say, "her first efforts were made to conform her whole human organization and legislation to that adopted and followed by the people of this country, in reference to their civil government." Now, I would very respectfully inquire, whether you had made yourself acquainted with the principles and usages which are respected by these three respectable christian denominations, in the organization of their particular churches? Certainly, if

you had, you would not have assumed as true, what is not the fact, that they proceed as voluntary societies, and adopt such rules and government for themselves as "*may suit their taste*," and that too, when you avow, that this is precisely what the protestant Episcopal church of these United States did, and to an extent beyond what any of those churches were ever guilty of doing, even to the admission of representatives annually elected by the people, who sometimes are not members of the Episcopal church nor of any other.

Your second gratuitous assumption is, that the church is frequently called, in the sacred scriptures, THE KINGDOM OF CHRIST. You have not produced a single passage in proof of this assertion. I deny that the church is called the kingdom of Christ, or "a kingdom," as you have it, or that the phrases, "the kingdom of heaven," "the kingdom of God," denote the visible organized society of believers or church on earth. But as you have the general current of commentators with you in support of this opinion, I am willing to let you have all the use you can make of this assumption, only remarking—that every passage where the phrases "the kingdom," "the kingdom of God," "the kingdom of Heaven," occur in the New Testament, can be shown, by the strict rules of exegecis, to refer, under some aspect, to that blessed and glorious state, which, Christ and his saints in heaven are now expecting, and His church on earth awaiting, when His enemies shall be made His footstool, and when He, with them, shall reign over all the earth; and further—that these phrases do not occur commonly in the writings of the fathers of the first two centuries, in reference to the church

in this world. Nor did they become common in this acceptation, until after Origen had allegorized the Bible, christianity had been established by law in the days of Constantine, the Hierarchy had been developed, and ecclesiastical parasites begun to flatter the civil power. Then, but not till then, the notion of the visible church being the kingdom of Christ, was seized with avidity, and formed the steps on which the Bishop of Rome ascended to his lofty seat, whence he claims, as Christ's vicegerent, to exercise his Oecumenical sway.

The next gratuitous assumption you make, and which, in connection with the one first noticed, forms the very pivot of your whole argument, is, that Christ and his apostles, use the word CHURCH, invariably in one and the same sense, to depote the visible organized society of them that believe. Your whole argument falls to the ground, if, in the passages you quote, the word is not employed by Christ and his apostles, to mean the visible organized society of believers. That you have quoted their language, in the sense in which they used it, you have not even attempted to show. Thus, when you misquote Paul as saying "He purchased *a church* with His own blood," a very different idea from "*the church of God* which He hath purchased with his own blood," as Paul has it; when you say that the church is called "His body, His spouse, His bride, the Lamb's wife, and Christ is the Head of the body, the church;" and again, "there is one body and one spirit, even as ye are called in one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all and in you all," you never condescend, even to attempt a

proof, that these expressions all denote the society of true christians, as visibly organized in their church state in this world, but boldly and confidently affirm "such declarations at once settle the point, that the church is not of human organization, but was established by Christ himself—that it cannot be altered in any way by man, either on the plea of necessity, or of supposed advantage to be gained." How or by what logic you deduce such inferences from the above quotations, it is for yourself to show. They are what logicians call either *non-sequiturs* or a *petitio principii*, inferences that do not follow, or a begging of the question.

In common with yourself, Presbyterians, Congregationalists and Baptists believe, that Christ's "church is not of man's forming, but has been established by Himself, and is regulated by well disposed and well established laws;" but that the passages you have quoted prove this, or "settle the point," that the words spouse, bride, body, &c., or the word church, always mean what you assume they do, viz: the visible organized society, is distinctly, formally, publicly denied. This, as acquainted with the controversy, you must know; and certainly mere ordinary respect for those whose views you condemn, as well as for the argument you have advanced, required you to be cautious how you laid the foundation of that argument on positions or assumptions not granted, and easily disproved. This was particularly and solemnly incumbent on you as a religious teacher, in view of the high claims you assert, and of the bold, unqualified, and extraordinary declarations you have made and printed in capitals, that "if the po-

sitions advanced (by you) cannot be sustained, CHRIST HAS LEFT NO CHURCH ON THE EARTH AND NO MINISTRY OF RECONCILIATION."

It will not do, after such an averment, to alledge, that in preaching and publishing "the sermon," you was but exercising a common right, and seeking only to edify the people of your charge. Thus did Dr. Hobart, when called to account by Dr. Linn, after he had, in his *Companion for the Altar*, published in 1804, excluded all non-Episcopalians from "the church which the Redeemer purifies by His blood, and quickens by His Spirit;" charged them with "great guilt;" declared them to be in "imminent danger," for "negligently or willingly continuing in a state of separation from the Episcopal church;" pronounced their ministrations "irregular and invalid;" accused them of "wilfully rending the peace and unity of the church, as absolutely contemning the means which God had appointed for their salvation;" and proclaimed them to be "guilty of rebellion against their Almighty Lawgiver and Judge!!"

You have thrown down the gauntlet, and preached and published a discourse, which charges all non-Episcopalians with being schismatics and impostors, their commissions forgeries, and their sacraments sacrilegious, and proclaimed, that if the positions you have stated, and "most fully believe," cannot be sustained, the very church of God itself must be annihilated!!

You have taken too lofty ground to remain unnoticed. You have challenged reply. You have advanced the boldest assertions; and PROOF, PROOF, PROOF, is rightfully expected and required from you. You are met in the very threshhold. Your assumptions are denied.

For one, I am free to confess my perfect amazement, that you should have built your towering argument upon the sand, and not dug down to the rock, and founded it on the fair legitimate import of the words of Christ and His Apostles. It behooved you to prove, that the sense you attach to the word church, is the right one, and the only one that can be attached to it, in the places you quote. The original word church, in *Eph.*, v, 24–27, which you quote to prove the continuance in the world of the visible organized society of christians, till it becomes perfect, does not mean the visible church but the whole body of the redeemed; those truly united to Christ by faith, as the wife is united to her husband; not the wicked and impenitent along with the pious who may be united to your churches.

Equally wide from the mark, is your quotation from *Eph.*, iii, 8, where the word church also denotes, not the visible society on earth, comprising the good and bad, but the whole body of the church, Christ's spiritual people, both Jews and Gentiles, all gathered into one blessed and glorious society—"the whole family in heaven and earth," as the Apostle expresses himself, v, 15, by which is "made known to the principalities and powers," not of this world, "but in heavenly places," i. e. to the lofty orders of intelligent beings in heaven, "the manifold wisdom of God" in the scheme of salvation.

It is not necessary to refer you to the six different primary, and other secondary senses, in which the word church is used, both in the New Testament, and by uninspired writers. You will find the Fathers Tertul-

lian, Adversus Marcion, *Lib.*, 4, *p.* 196, Exhort., and Castitat. *p.* 455, Irenæus, *Lib.* 4, *c.* 72, *p.* 308, as quoted by Lord King, and in other places, using the word church, in the above sense of the redeemed, viz: those who by a sound repentance and a lively faith, are actually interested in Jesus Christ. Your quotations are exceedingly mal-a-pro-pos, and your assumptions totally without foundation. It might, therefore, suffice here to rest, till you had repaired the breach in them, if possible; but I shall proceed, in my next letter, to notice the argument of your discourse, and in the order in which it is developed.

LETTER III.

THE ARGUMENT PUT TO LOGICAL TESTS.

REV. AND DEAR SIR:

In preparing the way for the presentation of your argument, you say, that nothing is left to men, "but to become subjects of this kingdom, the church, obey its laws and promote its interests," and that therefore it becomes "a question of vast importance to ascertain to whom Christ has committed the government of this kingdom! Had they successors? And what are their powers and duties?"

If the power and authority of making laws and governing His church on earth, are in the hands of Jesus Christ, we know with whom we have to do. His laws must be obeyed, and His honor and glory promoted by all who belong to it. We Presbyterians, rejoice, along with all protestants, that Christ is THE SUPREME HEAD AND LAWGIVER OF HIS CHURCH. "The LORD is our Lawgiver." We make our appeal to His word. It is the statute book of His Church. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." How happy are we under such a glorious Head—the One infallible and infinite Supreme, whom God our Father, endowed with authority, when "He gave Him to be Head over all things, to the church, which is His body, (and not man's,) the fullness of Him that filleth all in all!"

But, if the church has passed out of His hands, and

His Headship has been transferred to others, woe! woe betide us! Verily, it does become a question, of infinite importance for us, to know, in whose hands we are, and whether Jesus Christ ever resigned and transferred to others, the power conferred on Him. You boldly affirm, "that He transferred the power He received from God His Father," and quote in proof of it, *John*, xx, 21, *as fully declaring it. As my Father hath sent me, even so send I you.* You will not account me uncourteous, in saying that these words declare no such thing.

For a moment, it was a matter of perfect amazement, how you could have ever excogitated such an idea from them. The course of your remarks in the paragraph containing the outline of your argument, has been carefully and candidly examined to see how your mind has reasoned. In the first place you use the word "TRANSFER," and not "CONFER," evidently to say, that the power He received of the Father, the same He conveyed away to His Apostles, so that what He conveyed away no longer belonged to Him. This is the meaning of the word *transfer*, as the lexicographers show. No one ever dreams of his owning and possessing what he has *transferred* to another. Now that Jesus Christ ever parted with power that God gave Him, and transferred it to others, is most unequivocally denied, and the proof called for. In the next place, you *assume* that the Saviour, by the use of the particles "*as*" and "*even so*," institutes a comparison between the office in which the Father sent Him, and the office in which He sent His Apostles, instead of expressing the resemblance between His *mission* and

theirs. The words mean only, and cannot be tortured to mean any thing more than, that He would as certainly send them His missionaries or messengers, as the Father had sent Him. There is not here, one word said about power of governing the church, or Headship in it, or any such thing. We must refer to other passages to ascertain what was the mission to which He would commission them, and what were the points of resemblance between His own and theirs.

You seem, however, to be aware, that the passage does not so fully declare the transfer you affirm; for you have constructed an argument to prove its meaning to be such, and again you are found *assuming* what is far from being correct. You say, "every thing that *could* be possessed by a mere human being, was given by the Saviour"—meaning to the apostles. This is the major proposition of your syllogism—the foundation of your argument, which it behooved you to prove. It is not the fact, either in the unqualified form, or even with the limitations to the business of governing the church—in which you most probably meant it to be understood—that the Saviour had gone to the extent of omnipotence in imparting the qualifications, authority or gifts, which might have been imparted to a mere human being. Should you attempt to prove it, you will find the proof infinitely more difficult than assertion. Here then, is an essential flaw in your argument. It is utterly good for nothing till this, your major proposition, is established.

Having, however, assumed it, you bring forward your minor, which you state in these words: "He (*i. e.* Christ,) was as the apostle declares, *the Head of the*

body." Then follows your conclusion, with an inference from it. Consequently this Headship was transferred, and all the power necessary to preserve and regulate the body." To have made your argument intelligible, and logically conclusive, you should have affirmed Christ's Headship of the body to be one of those things which being possessed by Him, He could transfer to a mere human being. Having so affirmed, you should have proved, and not assumed, it. Your argument then would have been in regular syllogistic form.

MAJOR—Every thing that could be possessed by a mere human being, was given by the Saviour to His apostles.

MINOR—But the Headship of the body, which according to the apostles, Christ possessed, could be transferred to them.

ERGO—This Headship was transferred.

Had you proved your major and minor propositions, your conclusion would have been unavoidable, and you might then have drawn your corollary, or inference, viz: that with the Headship was transferred "all the power necessary to preserve and regulate the body"—such power obviously being an essential part of the Headship. But, instead of even attempting any proof of either, you jumble all together, major, minor, conclusion, and inference! And having done so, bestow all your effort at proof upon the inference, attempting by the *argumentum ducens in absurdum*, to prove the absurdity that would follow from the contrary supposition!

The real absurdity seems, however, to have escaped

your notice. "If the power to preserve and regulate the body be not transferred with the Headship of the body, the body itself," you say, "must cease to exist, and of course the church of Christ come to an end. This cannot be." You have availed yourself of an analogy—which logicians will tell you is not an argument—taken from the human body, to prove, that as it ceases to exist when its head has no power, so must the church of Christ have come to an end, if Christ had not *transferred* His power, as the Head of His church, to His apostles. This thing of transferring heads, is rather an awkward and unintelligible, nay, absurd, affair, take it either as an illustration or assertion.

In endeavoring to convict of absurdity, and of the guilt of annihilating the church of Christ on earth, those who deny that the apostles had the power of Christ's Headship transferred to them, in order to preserve and regulate His church, you run into the monstrous absurdity of assuming, that the church of Jesus Christ could not have been preserved and regulated without His transferring his Headship. Thus you affirm that He has resigned and imparted all his own power and authority in his church on earth, to His apostles. There is infinitely greater absurdity in the idea, that Christ could NOT retain His Headship and govern and preserve His church on earth, after He should go to heaven, than in that, which Presbyterians and others strenuously maintain, that Christ NEVER transferred His headship, or the power to preserve and regulate His church, to any man OR set of men, on earth.

It may seem absurd to you, that any man should doubt the power and authority of "Episcopal Bishops,"

—to use your own tautology—as Christ's transferred Headship in his church; but to us, Presbyterians and other non-Episcopal denominations, it seems infinitely more absurd—to say nothing of its presumption—that any man should ever think of claiming such power and authority.

That your true meaning has not been mistaken, the reiteration of your conclusion, so fallaciously drawn from premises unconfirmed, plainly shows. You say: "It must follow then, that as Christ is the permanent Ruler and Head of this body now in heaven, so are those to whom he transferred His power, permanent rulers and heads on the earth, for he transferred the earthly power over his church." Alas for the world! if the blessed Redeemer has retired to heaven, withdrawn himself from the church below, and transferred "the earthly power" over it to mitred heads!! We have no such belief, but have abundant proof of the contrary, as will be presently shown.

I pause for a moment, to look once more at your conclusion, and to see how strangely it has enlarged its dimensions, swelling out far beyond its premises. Like the polypus, the one head of Christ is divided and grown into many permanent rulers and *heads* on the earth!! Verily the body becomes monstrous, and resembles very much, a certain many headed beast, which according to John's prediction, should sustain and carry an apostate church.

Your conclusion is too wide for your premises. It makes every "Episcopal Bishop" a head of the church on earth, and leaves the heads to be multiplied without end. You must mean, either that each one is such in

his own diocese, and has the full and independent power to preserve and regulate the church on earth within that diocese, or that all your "Episcopal Bishops," conjointly and collectively, are the Head. Take it either way. If the former, all this boasted Unity of your churches, dwindles into the mere fact of having an "Episcopal Bishop," though they may differ in a thousand other particulars—just as each Bishop exercises his headship to regulate his diocese. If the latter, still the Headship and body are divided; for you admit the church of England to be a true church of Jesus Christ, the mother whence your church sprung, and the church of Rome also, which is the mother of both, and other Episcopal churches, with which you have no intercourse, and which exercise their Headship perfectly independent of you. And that, too, schismatically—as in the case of the church of England—by separating from the church of Rome, and of the protestant Episcopal church of the United States, by separating from the church of England! Where then is your boasted Unity? You have no more to plead or show for it, than those whom you call separatists and sectaries, because they will not recognize the Headship of your "Episcopal Bishops!"

The church of Rome is infinitely more consistent than you are, in advancing this high claim of Headship. She knows no divided Headship—acknowledging but one Head on earth, his Holiness the Bishop of Rome, who claims to be Christ's vicegerent, the regular lineal successor of the apostle Peter, to whom he says Jesus Christ gave the keys of the kingdom. All separation from him is schism, and rebellion against the power

of Christ's transferred Headship. Verily, if there must be an earthly Head, one is better than many, and it will not be long till your churches, amidst the growing differences among your "Episcopal Bishops" will begin to think so too, and *seek a resting place* in popery, or under some Archbishop, whom they will create, "where they can escape such agitations and feel secure," as the Roman claims that he, and he alone, does, "under the broad promise our Saviour made to His church, the gates of hell shall not prevail against it."

Even the church of England—however corrupt and inconsistent in other things—is more consistent than the protestant Episcopal church of the United States, in respect of the Unity of that transferred Headship of which you boast. They recognize, and have, but one Head, the Sovereign of the realm, be it king or queen. "The clergy, that is, the bishops and archbishops, are the church, and the king is *the Head* of the Bishops; that is, *he* is the church, and does as it pleaseth him among its higher and lower orders; his authority is unlimited and uncontroled "while parliament chooses to maintain the ecclesiastical constitution as now by law established." It is in the church of England that we behold the monstrous anomaly of a lay head (more of this hereafter,) swaying an ecclesiastical sceptre more despotic than any that has ever been claimed by patriarchs and popes. The most important changes, wrought in the constitution, ceremonies, doctrines, and worship of this church, were effected by the will of the Sovereign, without consulting either the clergy or the people, and often in opposition to the known sentiments

and prejudices of both. The *article* admits the *right*, and history proves it has been exercised, and with no sparing hand. The king, it is said, possesses "the prerogative which we see to be given always to all *godly* princes in Holy Scriptures, by God himself; that is, that *they* should *rule* all states and degrees committed to their charge, by God, whether they be *ecclesiastical* or temporal, and *restrain* with the civil sword, the stubborn and the evil doers."*

It would have been well to have looked more closely at the Headship of the church from which yours separated, and at the source of the power your churches, when without a Bishop, proposed to exercise, before you expressed your lofty claims. With Henry the VIII, "Defender of the Faith," and "Supreme governor of the Church," originated the separation from the Church of Rome, who constituted himself, instead of his Holiness, "the Supreme Head of the church," and took this title in its ecclesiastical sense.

In the common prayer-book of the church of England, are preserved two documents, two important documents on this subject. One is the royal declaration—prefixed to the articles, several times confirmed, and remaining to this day a standing evidence of the nature of that authority the king claims as supreme governor of the Church of England—assuming "the prerogative of determining, what is the true doctrine of the church; in what sense the articles shall be subscribed by the clergy; what they shall and shall not preach; and that the bishops and clergy shall not meet in convocation except under sanction of the broad seal, and that whatever they may draw up in the form of doctrine, or for

*The book of the denominations, published in London, 1835, p. 389, 390.

the purpose of discipline, is a mere *nullity, without the royal assent!*"

The second document is of a date so recent as 1761, in the reign of George III, in which his majesty expresses it, as his royal will and pleasure, that the four forms of prayer and service, made for the 5th of November, the 30th of January, the 29th of May and the 25th of October, be incorporated with the book of common prayer, and used yearly, on the said days, in all the cathedral and collegiate churches and chapels, in all chapels of colleges and halls within both the universities, and of the colleges of Eton and Winchester, and in all parish churches and chapels throughout the Kingdom." "The king's mandate in fact, is the Alpha and Omega of every thing in the Church of England; nothing can be entered upon without his license first humbly sought, nor concluded without his approbation."*

Excuse me for dwelling on this point, since the Headship of your church and the power you possess are derived through this channel according to your own showing. After the restoration of the Church of England back to popery during the days of Mary, it is to Queen Elizabeth that it again owes it existence. "It was literally her creation—her fiat called it into being," in opposition to all the Bishops, to "the whole convocation, and to both the universities; that is, in one word, in opposition to the whole body of the clergy of the kingdom," "as may be seen in Fuller and Heylin."† As to what sort of power the sovereigns of England exercised in the church, you may learn from the proclamation of James I, enjoining, "that after divine ser-

*The book of the denominations, published in London, 1835, p. 391.
†Vide History of Dissenters, 2d ed., p. 103, v. I.

vice, (on the Sabbath,) the people should not be disturbed or discouraged from their lawful recreations of dancing, archery, leaping, vaulting, May games, Whitsuntide ales, morris dances, and setting up of May poles;" and from an edict of the same, "that no preacher, of what title soever, under the degree of a bishop, or a dean, at least, do from henceforth presume to preach in any popular auditory, the deep points of predestination, election, reprobation, or of the universality, efficacy, resistibility or irresistibility of God's grace, but leave things to be handled rather by learned men."* References might be made to other documents of a like character. That a layman, and a woman, should control all ecclesiastics of a spiritual Hierarchy, and determine all the matters they are to believe and observe, is one of the strangest abuses of reformation that has perhaps ever occurred in the history of human affairs. It is a strong practical refutation of all your high pretensions of having the power and Headship of Jesus Christ transfered and transmitted down through the line of your "apostolic succession." Verily, with such glaring facts directly in disproof of your alledged Headship of the English Bishops, whence and through whom you have derived your asserted authority, we must be excused for not being credulous enough to be imposed upon. To a layman, or a woman, is your Headship to be traced. From this source did the English Bishops, to whom you trace it, get their authority as shall be further shown in a future letter.

If you repudiate this channel, then you must trace it from the source whence one of your most worthy pre-

*Book of denominations, p. 392.

lates was ready to do. The late most excellent Bishop White, in "the case of the Episcopal Churches in the United States considered," 1782, p. 6, speaking of the connection of the Episcopal Churches in this country with the Bishop of London, says: "his authority was derived under *a commission from the crown*: which, though destitute of legal operation, found a general acquiescence on the part of the churches, being exercised no further than to the necessary purposes of ordaining and licensing ministers. Therefore, by the revolution which threw off all allegiance to the crown of Great Britain, "all former jurisdiction over the churches being thus withdrawn, and the chain which held them together broken, it would seem," says the Bishop, "that their *future continuance can be provided for, only* by VOLUNTARY ASSOCIATIONS FOR UNION AND GOOD GOVERNMENT."*

The testimony of Bishop White, as an historian as to the facts of his own times, will not be questioned. What then think you of the source of that power by which your Episcopal Churches in these United States have been continued according to his showing? Where now is your boasted Headship of Christ transferred to you, when—notwithstanding the "ruinous idea" that men could associate together, and adopt such rules and government for themselves, as may suit their tastes, and still be entitled to lay claim to be a part of the church of Christ"—Bishop White avowed that the future continuance of your churches, after the revolution, could only be provided for, by VOLUNTARY ASSOCIATIONS—the principle is the same so far as your ar-

*See Smyth on Apostolic succession, p. 220.

gument is concerned, whether it be of churches or priests or people—for union and good government? Is it from your churches that you mean to say this ruinous idea "is rapidly passing away?"

In my next letter, the theology and hermenuetics of your argument shall receive attention.

LETTER IV.

THEOLOGICAL AND EXEGETICAL PRINCIPLES INVOLVED IN THE ARGUMENT.

REV. AND DEAR SIR:

The immense importance you attach to the official power, with which you claim to be invested, and the prodigious practical use you are disposed to make of it, render a thorough examination of the grounds on which you urge that claim, and of the argument by which you endeavor to substantiate it, imperiously necessary. Having, therefore, exposed the want of *logical* conclusiveness in your argument—forming the basis of all that follows, and designed to prove the transfer of Christ's Headship—it next becomes proper to pay some attention to the theological and exegetical principles involved and assumed in it.

The conjunctive particles, AS and EVEN SO, in your text, as you perceive, denote comparison. In undertaking, therefore, to deliver a discourse, much more to found an argument, in proof of the lofty claims you assert from this passage, "AS my Father hath sent me, EVEN SO send I you," it behooved you to have determined, on fair principles of biblical exegesis, what were the things which the Saviour compared; whether His office and the office of His apostles—His power and theirs—or His mission and theirs. Instead of doing this, you assume that He refers to office; and then, so far from instituting a comparison between HIS office

and *that* of His APOSTLES, you further assume them to be identical—the one and the same Headship transferred!! You have evidently, in your own mind, paraphrased the text, and assumed it to mean, IN THE VERY SAME OFFICE, AND WITH THE VERY SAME OFFICIAL POWER, THAT THE FATHER SENT ME, SO I SEND YOU; for your argument has no pertinency on any other supposition.

All this we utterly deny; and appeal to Jesus Christ Himself to be the expositor of His own meaning. The fact of His own *mission* from the Father—as one divinely appointed and commissioned, to make known His will, and to declare the riches of His grace—is frequently and most distinctly recognized by the Saviour.* It was a very essential and favorite truth with Him; and he lost no suitable occasion to declare the reality of His divine mission. He was, therefore, called, by way of eminence, "the apostle of our profession." *Heb.*, iii, 1. The word apostle, you know, means, according to all the lexicographers, a messenger and interpreter or communicator of the will of any one, sent with commands or instructions in relation to business of any sort. (*See Schleusner, Scapula, &c.*) It was in this office and character, as a divinely authorized teacher and revealer of the will of His Father, that Jesus Christ was sent, and came into the world—a holy messenger—the servant of God, and instructed by Him what to declare and do. *John*, v, 30, and vii, 16.

Now, admitting for one moment, for the sake of argu-

*Mat., x, 40; Mark, ix, 37; Luke, ix, 48; John, iv, 34; v, 23, 24, 30, 36; vi, 38, 39, 40, 44, 57; vii, 16; viii, 16, 18; ix, 4; x, 36; xi, 42; xii, 44, 45, 49; xiv, 24; xv 21. xvi, 5; xvii, 3, 18, 21, 23, 25.

ment, what you assume, that the Saviour in *John*, xx, 21, refers to office, you cannot employ it to prove any thing more, than that as the Father made and sent Him His apostle, so did he make and send the twelve His apostles. They were all messengers sent to *teach* the will of God, as communicated to them. This is a very different thing from Headship—from ruling and governing. The Saviour, while on earth, appeared as a servant, and was obedient, *Phil.*, ii, 7, 8; and said of himself, to John, that it became Him to fulfill all righteousness, *Mat.*, iii, 15, to observe every divine ordinance and commandment. This was not Headship. There was nothing like ruling or governing in all his life. "I came down from Heaven," he says, "not to do mine own will, but the will of Him that sent me," *John*, vi, 30. His headship was consequent on his apostolical mission, and the reward of his faithfulness in the discharge of its duties. Paul states, that because he took upon him the form of a servant and became obedient, *therefore* God had highly exalted him, and given him a name which is above every name, and made him Head over all things to his church. It was not till Christ was "raised from the dead, and set at God's own right hand, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and had all put under his feet," that the apostle says, God "gave him to be the head over all things to the church," &c., *Eph.*, i, 20–23.

This headship, the Saviour announced after his resurrection; but never as a thing with which he would part, or which he would transfer, till he should have reigned

gloriously and victoriously in his appointed kingdom; till he should have destroyed every enemy, even death itself, and delivered the kingdom into the hands, not of apostles, but of God the Father, and God be all in all. *See* 1 *Cor.*, xv, 24–27. It was not until after his resurrection, and after he had assembled his disciples in Gallilee—just at the very moment he commissioned his apostles, and gave them commandment to go forth as his messengers, to preach the gospel to every creature and teach all nations—that He made known to them his lofty authority and power as Head over all things to his church. "All power," said he, "is given unto *me* in Heaven and *in earth*; go ye *therefore* and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost; *teaching* them to observe *all things* whatever I have commanded you; and lo! I am with you alway, even unto the end of the world." *Mat.*, xxviii, 19–21. Where is there, in all this, *the* most remote hint, that Jesus Christ transferred His Headship on earth to the apostles? or that he *gave* them *any* authority to rule and govern? Their commission, which constituted them his apostles, his messengers, or missionaries, sent by Him into the world, was limited to *preaching* the gospel and *teaching* men to observe all things that He had commanded them—not their own decrees, nor the canons of the church, nor the decrees of councils, nor the commands of a bishop. He retains the power, and gave the commands that must be obeyed; and as it was the business of the apostles, so it is of all bishops, who claim to be their successors, to TEACH MEN CHRIST'S COMMANDS, and none other. In all this, there is not a particle of

proof, that Christ has transferred his headship, and given power to apostles and to bishops, to rule and govern His church on earth.

The power of ruling and governing the church on earth, is that which pertains to the teaching of Christ's commands, and to the administration of His ordinances, to them who observe the same. Such is the boundary of the apostles' power, accurately defined by Christ Himself in their commission. It exactly accords with the limits set to His own apostolical office, to teach what God had commanded Him. Before, therefore you can avail yourself of this, the apostolic commission, in proof that your Bishops, or any other, have power to rule and govern the church on earth, you must either admit, that such power is none other than what pertains to the teaching of the commands of Jesus Christ, as they are fully and plainly made known in the sacred scriptures, and to the administration of His ordinances to such as observe the same; or you must prove that Christ imparted some secret commands and instruction to the apostles, after His resurrection, more fully defining their own powers and the duties of men, but which, having not been incorporated with the written scriptures, are to be transmitted, by traditionary revelation, through the line of the only true apostolical succession.

If you admit the former, you take the common ground of Presbyterians and all protestants, who claim no other authority for Christ's ministers, than as teachers or preachers of His gospel, and as authorized to dispense His ordinances to those whom they judge, in the exercise of a legitimate judgment, to be observant of

Christ's commands. This is respecting Christ as Head and Lawgiver of His church, and claiming none other power than what pertains, either to the admission, to His visible church and ordinances, of those, who by virtue of their credible profession of faith in Christ and obedience *to Him*, are judged to be his *followers*—or to the exclusion of those, who, in the exercise of a legitimate judgment, are judged to be none *of* His, because unobservant of His commands. The power of teaching, and of declaratively judging, *in the* application of Christ's doctrines and commands to the consciences conduct and character of men, by means of preaching, of dispensing ordinances, and of church censures, is all the power on earth, which Christ has given His ministers. None other than this do we recognize. All beyond it, we believe, and declare to be, an usurpation of the power and prerogatives of Jesus Christ as SOLE AND SUPREME HEAD OF HIS CHURCH.

Ecclesiastical regulations we regard in no other light than as mere municipal regulations, or expedients, accordant with the law and order of Christ's church, adopted, by common consent as consonant with the doctrines and precepts of Christ's word, and for the purpose of carrying out and enforcing more effectually, the great commandments of our SOLE HEAD AND LAWGIVER. Whenever any such expedients are found conflicting with the commands of Christ, they are *ipso facto*, null and void. All claiming to exert power beyond this, whether by human tests and enactments, or by virtue of any alledged Headship from Christ in the church, are regarded as usurpers. This latter claim of Headship, as asserted by the Pope of Rome,

our Confession of Faith proclaims to all the world, constitutes him "that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ and all that is called God."*

You are not willing to take this protestant ground, and to lower so greatly the power you claim, for yourself and for the Bishops of your church. Having relinquished the protestant ground of your ancestors, and of the early reformers of your church, you are, therefore, compelled to take the second horn of the dilemma, and to pass at once over to the popish ground. If you will not admit, with us Presbyterians and protestants, the nature and limitations of the power of the ministry as above defined, to be those of preaching the gospel, dispensing ordinances, and inflicting church censures according to legitimate judgment founded on Christ's laws or commands, exclusively made known in His written word, then, so far as the terms of the apostolic commission in *Mat.* xxviii, 18–20, are concerned, you must take the ground of the papist, and maintain, that private instruction, and precepts delivered by Christ to his apostles in Galilee after His resurrection, defined their full powers and the people's duties of subjection, which instruction and precepts, preserved and transmitted by traditionary revelation, you and your Bishops have it in charge to require them to observe.

Being no believer in such claims to private inspiration and infallibility, I call for proof; and in the mean time, utterly reject, with abhorrence, every attempt, whether of Episcopalian or papist, to found upon the apostolic commission a claim to Headship in the church

* Confession of Faith, *chap.* 26, *sec.* 6.

on earth, by virtue of any alledged transfer of Christ's official power and authority. At the time He gave the apostles their commission, he claimed himself to be the sole and supreme Head, both of His church on earth and in Heaven; nor did He ever part with that sovereignty.

It seems, indeed, as if you were aware of this; for although you do not adduce it as a quotation in connection with the notice of the apostolic commission in *Mat.*, xxviii, 18–20, part only of which you quote, yet you refer to the fact of Christ having received all authority in Heaven and on earth, and connect it very fallaciously with your text, and what follows about his breathing on them, &c., attempting thus to prove their authority, and investiture with this high office of Headship, and to refer it to another occasion and incident which shall be presently noticed.

Having found no trace, or shadow of proof, in the apostolic commission, that the Saviour means in *John*, xx, 21, to teach that the power, or office of His Headship was transferred to the apostles, let us for a moment advert to *John*, xvii, 18, where He expressly compares His own and his apostles mission. "As thou," said the Saviour, in his prayer to his Father, "hast sent me into the world, even so have I also sent them into the world." This is a perfect parallel with your text; but we look in vain for any proof from it, that the apostles were endowed with authority and power, such as pertained to Christ's Headship. Not a word is said about His headship, nor is the most remote allusion made to it; nor, indeed, does the Saviour seem to have his eye at all, on the *office* either of him-

self or of his apostles. He had been in the world doing his Father's will, delivering his messages, instructing the lost and guilty, and had met with great difficulty and temptations, with severe trials and persecution. The world was enraged against him, and he knew would crucify him. But he had kept near his Father, and discharged his trust. His disciples he foresaw would be in like circumstances. They should encounter great tribulation. Many temptations, and influences unfavorable to their holiness, should be exerted against them by the world. Just as He had been his Father's messenger, in the midst of enemies, so would they be His, sent forth in the midst of wolves. He felt exceedingly anxious for them, that their faith might not fail, and that their holiness should not suffer. He, therefore, prayed to his Father, "sanctify them through *thy* truth, thy word is truth," and as an argument with God to grant this his prayer, and to secure the sanctification so necessary for them, He urged the resemblance, between their condition, in this world of wickedness, as his messengers, and his own, as he was sent by his Father.

For their sanctification, he actually devoted himself as a sacrificial offering to God, or, as he says, sanctified himself that they also might be induced and enabled, through the word, to consecrate themselves to God, living sacrifices holy and acceptable to Him. "For their sakes I sanctify myself, that they also might be sanctified through the truth," v. 19. Where I ask, is there in all this, any thing like transferring his Headship to them? Their attainment to holiness and perfection, along with all the redeemed, in the holy joys

of that blessed state, in which they all might be made perfect in one, He in them and the Father in Him, and that the world might know the reality of his mission and the Father's love for them. This was the great burden of his prayer, and the subject on which his thoughts rested.

And this, too, was the very same object of the desire he disclosed to his apostles, when, having referred them to their mission, which required so much holiness and self-denial and divine influences to sustain them, he said, "As my Father hath sent me, even so I send you." "And when he had breathed on them,"—a most significant act to express the deep anxiety of his heart, as though he would impart his own breath and life to them—he said unto them, "receive ye the Holy Ghost."

The original language is, receive *ye* a holy spirit. The article is wanting, and Dr. Middleton, an English rector, and learned scholar, will tell you, "here the manuscripts uniformly omit the article, the meaning being, the *influence* of the spirit."*

The transaction of breathing was undeniably symbolical, and was intended to denote, that from Himself, their Head and Saviour, their Lord and Life, should proceed, and they receive, the influence of that Holy Spirit, which He, before his resurrection, had promised, and which was so essential, to qualify them for their ministry as Christ's messengers or apostles. This occurred immediately after he had said, "as the Father hath sent me, even so send I you," and is exactly what all Presbyterians, Congregationlists, Baptists, Metho-

*Middleton on the Greek article, p. 207.

dists, and other Evangelical churches believe and teach, that without the Spirit's influence, the mission and ministry of bishops or presbyters will be utterly inefficient. Their personal holiness, and the Spirit' sinfluence on their minds and hearts, sustaining them and blessing their ministrations, are indispensable. For these they must look to Jesus Christ, whose office and prerogative it is to impart them. Where in all this then, is there the most remote appearance of Christ's having endowed them with the Spirit, by any personal imparting or official trust, for their conveying or communicating to others?

You evidently understand and preach, that the whole transaction was intended so to teach. It is one of the foundations on which your argument rests. But it requires vastly different and more conclusive proof, than you have attempted, or than any of your denomination have ever furnished.

What you adduce is gratuitous assertion. "In this transaction," you say, "they were raised up to the very same office which Jesus Christ himself held. I mean that which belonged to him in his human nature, as head and governor of his church. They were to supply his place in this respect. *Full power* was given to them, viz: the eleven, (for Judas had fallen from his apostleship,) to set in order the things that were wanting in the church, and in short, *to do every thing which Christ* WOULD HAVE DONE, had he continued on the earth." It is unequivocally denied, that any such things were done in the transaction referred to. A Bishop's declaration has no authority, either as an ar-

gument, or canon, with us Presbyterians. We must have something better than his *ipse dixit.*

Having failed egregiously in your proof, that Christ's headship has ever been transferred, you fail as much in your attempt to prove, that it was transferred to the apostles. Your argument is the following: "they were selected by the Saviour to be with Him, as His constant attendants and ministers, to preach the gospel. They had also, power to baptize, for it is said by St. John, that Jesus himself baptized not, but his disciples. This was their first commission." It is denied that ever they received a commission to administer the sacrament of *Christian* baptism till just before Christ's ascension, *Mat.*, xxvii, 18–20, which commission was one of the acts of His sovereignty as Supreme Head of His church. There is no more proof that the baptism of the apostles before the ascension of Christ, was christian baptism, than that John the Baptist's was. But take it your own way, and you rank the apostles in this their "first commission," with the seventy disciples; for no one that reads *Mat.*, ix, 37; x, 16, and compares it with Luke, x, 1–16, can discover any difference in the object, nature, and extent of their commission. "Afterwards," you say, "they received authority to commemorate our Lord's sacrifice on the cross, when he directed them, at his last supper, to do as he had done; that is, to *bless* the elements of bread and wine in remembrance of Him. "This was their second commission."

From which one of the Evangelists did you learn that the apostles were directed or commissioned by the Lord, "to *bless the elements* of bread and wine in re-

membrance of him." There is nothing like it in Matthew, Mark, Luke or John! Nor in the commission which the Lord afterwards, by special revelation, gave to Paul! It is surprising, with what looseness you express yourself, and how, in your paraphrases of scripture, you assign meaning to the language of the sacred writers, which cannot be sustained by any correct principles of biblical exegesis!

But you advance to a third, and still a fourth commission. Indeed, you ought to have had a fifth, to make the series complete. "This," you say, "was again enlarged prior to the ascension of our Saviour. He then declared to them that all power was given to him in heaven and on earth, and therefore none could question or deny his right to transfer or delegate his authority. He, *therefore*, said to the apostles, as my Father hath sent me," &c. Now, sir, truth requires me to say, he did no such thing. What he said about his authority in heaven and on earth, is found in *Mat.*, xx, 18–20, and not in *John*, xx, 21. You have taken the preface and foundation of the apostles' commission in Matthew, to preach the gospel, baptize and teach the nations his commands, and though not adduced as a quotation, yet made it the preface and foundation of his procedure—noticed in *John*, xx, 21—in intimating to them their mission, breathing on them, saying receive the Holy Ghost, and declaring that he would sanction their exercise of church censure or discipline, under the guidance of his holy spirit,—the utmost of what he means, and of what the apostles ever attempted, in the way of their remitting and retaining sins.

The two transactions were not the same. There is no proof at all that they occurred on the same occasion. You are not at liberty to assume that they were or did, and, therefore, either you should have proved them identical or referred to *Mat.*, xx, 18–20, as their fourth commission, before the fifth and full and final one on the day of Pentecost, when you say they got full power.

Beside, you confound the meaning of words, and use *transfer* and *delegate* as synonymous. On this assumed identity of meaning, you claim for Christ a right to do what we deny he did, and what, for your argument, it is indispensable you should show he did. You will not find these words used synonymously in any correct writer.

It does not follow, that, because Christ may have a right to delegate authority in this, or the other respect, to his apostles, *therefore*, as you assume, he has actually transferred the whole of his earthly headship to the apostles. You certainly will not indorse such logic, or such exegesis, or such theology.

The comparison you institute between the descent of the Holy Spirit on Christ, at his baptism by John, and the apostles consecration to their office, betrays the same looseness, of logic, theology and scriptural interpretation. Having assumed that "the apostles were admitted to the exercise of this power, (of Christ's headship,) in the very same manner in which our Lord entered upon his office," and having noted the point of *resemblance*, not *the sameness of manner*, to have been in the fact that "He did not enter upon his duties as a public teacher, until the Holy Ghost fell upon him and anoint-

ed him for the office," you add, "*hence* St. Paul says, *no man taketh this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be a high priest, but He that said unto him, thou art my Son, to day have I begotten thee.*" The two subjects are as widely different, as the poles are distant, from each other. Paul did not say, what you quote from him, in view of what you assert. It was not *hence* at all that he made that remark, nor from any such like considerations; nor can you make Paul's meaning in Hebrews, to flow *hence* at all.

The apostle is comparing THE PRIESTHOOD of Christ, with that of Aaron and of Melchisedec, and not THE APOSTLESHIP, of Christ, and of his beloved disciples. You assume their identity, and found your argument on that assumption. We utterly deny their identity, or even resemblance, and in due season, when your argument leads the way, shall show that it is not a denial without cogent reasons.

What you say about "the actual visible setting apart of Christ, and of the apostles for their office," I do not fully understand, though I have tried to ascertain your meaning. You say, "they were not to enter upon the duties of the office which Christ had transferred to them, until they had received, in a *full* and open manner, the Holy Ghost. Prior to the ascension of the Saviour, they had received the *power* to act as apostles, but not the *gifts* necessary to fit them for discharging the duties connected with the office. The former, viz: the *power*, was given when Christ breathed on them, and said, receive ye the Holy Ghost—the latter, viz: the *gifts*, on the day of Pentecost. Hence, they were

commanded not to depart from Jerusalem, but to wait for the promise of the Father, which saith Christ, ye have heard of me. The Holy Ghost descended on the Saviour at his baptism, and he declared that the apostles should also be baptized with the Holy Ghost, not many days hence, which took place, as I have already remarked, on the day of Pentecost."

What distinction there is between "*power* to act as apostles," and *gifts* NECESSARY to *fit* them for discharging *the duties connected with the office*," it is for you to show. According to your own showing, the apostles were not qualified for the discharge of their duties, as apostles, till they had received the miraculous gifts of the Spirit. "Their power was enlarged," you say, "on three different occasions," but not until the day of Pentecost, did they receive "the full power which Christ possessed;" yet, you say, that prior to the day of Pentecost, *full* power was given to them!

What that full power is, you have not told us. At one time, it is the office; at another time, the Holy Ghost; at another, the gifts of miracles; at another, the ministerial gifts; and at another, the broad seal of heaven to their commission. We must have something much more definite than all this. You seem to be at a loss in defining it yourself, though claiming to exercise it. And no wonder! for it is enough to make any frail mortal giddy, and to turn the head of any one who thinks he possesses and presumes to exercise it. And that you must have been bewildered by it, is manifest; for after having told us of the threefold commission of the apostles, and of their public visible introduction to the apostolic office on the day of Pentecost, you add:

"and to place the power the Saviour transferred to them beyond all dispute, and that every one might recognize the right to rule and govern the church, he further declared to them, I appoint unto you a kingdom, as my Father, hath appointed unto me. Here, then, we have the foundation of the christian ministry. This solemn transfer of our Saviour's power to the apostles, to govern and rule the church, was the broad seal to their commission to preach the gospel." It was long before the day of Pentecost that the Saviour gave notice of appointing to the apostles; a kingdom and the time when they should be put in possession of it also, is distinctly declared—not at the day of Pentecost—not in this world—but only at the day of judgment. *See Mat.*, xix, 28; *Luke*, xxii, 30, the verse next to that you quote; *Rev.*, ii, 26 and iii, 21, whence you will learn that the kingdom is something very different from a "Bishop's throne."

LETTER V.

EPISCOPAL CLAIM TO THE PRIESTHOOD, AND THE NATURE OF ORDINATION.

REV. AND DEAR SIR:

You are careful to assert, that the power of Christ's headship was not transferred to others beside the apostles. Having shown that you have failed to prove it was transferred to the apostles, your denial of it to others, would not have demanded any attention from us, had it not been for the use you attempt, in common with all who claim such lofty power for prelates, to make of the case of the seventy disciples commissioned by Jesus Christ. Although obscurely done, yet your object, following in the track of the great body of prelatical writers, evidently is, to draw a comparison between the priesthood of the Jewish, and the ministry of the christian church. You say, "the seventy who had been sent out by the Saviour to preach, had no part in it. They were not mentioned, as their commission had expired prior to the crucifixion of Christ. But you will observe, that so long as the Saviour exercised the office of High Priest, and before He transferred it to the Apostles, immediately preceding his ascension, there were three grades in the ministry, as was the case in the Church under the Jewish dispensation. Christ—the High Priest; the Apostles—the priests; and the seventy—the Levites. The Apostles did not reach the highest grade, so long as the Saviour

exercised any ministerial authority on the earth, but were raised up to it as He was about returning to heaven. They then stood as His representatives, and arranged the Ministry, as will hereafter appear, after the model which He himself had followed, viz: in accordance with the Ministry of the Church as it existed prior to His coming."

All this is assertion. And what is worse, it is made on the faith of prelatical writers, without the least shadow of evidence from the sacred scriptures; yea, with glaring evidence to the contrary! Where is the proof that Christ ever consummated on earth the duties of the office of High Priest? And where, that, having done so, and having transferred it to the apostles, he left the office behind him? The apostle Paul, in the most explicit manner, asserts that He is *now* discharging, in heaven, the functions of that office.* The functions of that office are such that they cannot be fully discharged on earth. "If he were on earth," says the apostle most unequivocally, "he would not be a priest, seeing that there are priests that offer gifts according to the law." *Heb.*, viii, 4. He interfered not while on earth, with the functions of the Jewish high priest, nor with any of the Aaronical priesthood. The law ordained them, and they were types of Himself. He respected them in the discharge of their official duties. The sphere of His priesthood lies not in the earthly temple, but in Heaven. For not until he returned thither did he commence some of the more important functions of His office as "High Priest of our profession."

*See Heb., ii, 17; iii, 1; iv, 14-16; vii, 24-28.

How absurd, therefore, to talk of His transferring his office of High Priest, to the apostles.

The unscriptural character of such a pretence, appears to me even more shocking than its absurdity. For what, I ask, were the duties and functions of the High Priest? Paul shall answer, who has fully discussed this subject in his epistle to the Hebrews. To him, but to no prelate on earth, will we go for instruction in this matter. "Every high priest is ordained to offer gifts and sacrifices. *Heb.*, viii, 3. "Every high priest taken from among men is ordained for men in things pertaining to God, *that he may offer both gifts and sacrifices for sins.* He ought, as for the people, so also for himself, *to offer for sins.*" *Heb.*, v, 1–3. "A merciful and faithful high priest in things pertaining to God, *to make reconciliation for the sins of the people.* *Heb.*, ii, 17. The appropriate, peculiar, emphatic duty of the Jewish priesthood, therefore, it appears from the sacred scriptures, was to *offer sacrifices for sins.* You will not pretend, that this is the duty of the episcopal priests, or in any way forms a function of their office. Should you for one moment imagine it, the apostle Paul will quickly rebuke the fancy. Every priest, says he, standeth daily ministering, and offering, oftentimes, the same sacrifices, which can never take away sins; but this man, (Jesus Christ,) after he had offered one sacrifice for sins, for ever sat down on the right hand of God, from henceforth expecting, till his enemies be made his footstool, for by ONE offering he hath perfected forever them that are sanctified." *Heb.* x, 11–14. It is not, therefore, in the appropriate functions of the

priest's office. that you can trace the analogy between Jewish and Episcopal priests.

It is through Jesus Christ, our High Priest, now officiating in Heaven, that we draw nigh to God. If we are to have high priests on earth and priests below them, we would be removed to a greater distance from the throne of grace, than were the ancient Jews. Our privileges are diminished. You will not claim to be the medium of access to God, through whom acceptable worship is to be rendered, as was the High Priest. Jesus Christ will contradict you. It must consequently be in the three orders that you trace the analogy. You have not, however, stated this distinctly, having traced the analogy only while Christ was on the earth, and had the subordinate ministry of the seventy disciples, which ministry, nevertheless, you say, in contradiction to some of your Episcopal writers, expired by its own limitation. We are left to infer from what you say, that the apostles were advanced to the highest grade, that is, to the High priesthood of Jesus Christ—that after them, came the Bishops, who, you say, are their successors—and that the Episcopal priests correspond with the Jewish priests, and the Episcopal deacons with the Levites. This is the argument of prelatical writers generally, some of whom pronounce it demonstrative; others, presumption; others probability.

In reply to this argument, it is affirmed, in the boldest and most unqualified manner, that the New Testament writers, in no instance whatever, run a comparison between the rank, office and duties of the priestly ministry of the Old Testament and the ministry of the New.

Let the passage where they do it, be produced. Neither do they even intimate, that the priests under the law were a type of the ministry of the gospel. They were types of Jesus Christ, and of the effects of His mediation, but not of His ministers. What Paul says *Heb.*, viii, 5, of the priests under the law, "Who serve *unto* the example and shadow of heavenly *things*," settles this point. The Heavenly things of which he speaks, as the whole context shows, are not the ministry of the New Testament, but the substance, the real thing which Jesus Christ has done for the redemption of sinners by His sacrifice and intercession, and their blessed effects in the salvation of sinners. Neither are the ministry of the New Testament ever called distinctively, priests. The term, in no solitary instance in the New Testament, is used as a term of office to designate the ministry, nor was it, till in the second century, the idea was conceived to make the christian conform to the Jewish church. It was used for increasing the power of the clergy.* In the cases where it is metaphorically used, 1 *Pet.*, ii, 9, and *Rev.*, i, 6, it designates the whole body of the redeemed—private members as well as public functionaries of the church, and has reference to a different state of things entirely, than to the rights, functions, duties, and relations to the visible Church, of an order of her ministry.

There is not the slightest shadow of a warrant for designating, the communion table as the altar, and its elements of bread and wine as a sacrifice. Not a note or breathing of priesthood or of priest, of altars or of sacri-

*See Mosheim's Ecclesiastical History, v. 1 p. 117, 118, 133
Walonis Messalini, De Episcopis and Presbyteris Diss., p. 162.

fices, nor any sacrificial language and ceremonies pertaining to divine worship and the sacraments, to which the Hierarchy are so attached, are to be found in the New Testament. These, in your ritual, are mere empty names, having been retained in your liturgy; adopted at a time when there was as much popery in the church of England, as there was before Henry the VIII, the first distinctively supreme head of the church, quarrelled with his Holiness the pope.

The Roman is by far the most consistent. He makes the terms priest, altar, sacrifice, as fully significant, when applied to the New Testament ministry and sacraments, as they were when used to denote the Jewish. The Council of Trent have not accommodated the meaning of the words—retaining the names and discarding the substance—but boldly affirmed, that there is no real difference between the sacrifice of Christ, on the cross, and in the mass—the difference being only circumstantial, the one an offering made by Himself, the other by the Ministry of the Priests.* Such ground you cannot take, although the tendency that way is very strong, among the Oxford Tractators and their advocates, both in Great Britain and in the United States.

Where, then, do you find the anology between the Jewish priesthood and the christian ministry? Simply in the three orders:

Type or Shadow.	*Anti-type or Substance.*
High Priest—Jesus Christ.	High Priest—Bishops.
Priests.	Priests.
Levites.	Deacons.

*Hist. Concil, Lib. 6, p. 465.

"Who that intended to institute a set of *resemblances*, would ever dream of appointing a numerous body of Levites to represent a numerous body of deacons—a numerous body of priests to represent another numerous body of priests; and then finish by putting at the head of his system, a *single high priest*, to represent *an order* of ten thousand Bishops? Nay, if the Episcopal argument here is sound, it concludes much more forcibly in favor of the papal than of the Hierarchy of "the Protestant Episcopal Church." The former possesses in her *single* pontiff, an essential feature of the type, which the latter, by her *order* of Bishops, has perfectly obliterated."* It was well and unanswerably asked by the late Dr. Mason, when comparing the Jewish Priesthood and the Episcopal orders, "now in what do they resemble each other? Did the High Priest *ordain* the priests? No. Did he *confirm* the people? No. Had he the exclusive right of government? No. On the other hand; Do the Bishops discharge any duty analogous to the offering up the yearly sacrifice on the great day of expiation? No. Have they the peculiar privilege of entering into the immediate presence of God? No. Is the order of God attached to their persons? or have they any special right of declaring the Divine will? No. He who has sagacity enough to detect, in the appropriate functions of the High Priests, any thing that deserves to be called a type of the functions appropriated to a Christian Bishop, can never be at a loss for types and anti-types so long as any two objects remain within the Bible or without it. Their prerogatives and offices are so

*Christian's Magazine, v. I, p. 314.

absolutely dissimilar, that to make one an image of the other, is to pour overwhelming ridicule upon the whole system of typical ordinances. The success will not be much better, if we go down to the second and third grades of the priesthood. If the reader has an hour which he cannot employ more profitably, he may throw it away in hunting for likenesses between the priests of the law and of the Gospel, between the Levite and the Episcopal Deacon."*

Yet, with all this absolute dissimilarity in functions and duties, you have asserted, that Jesus Christ transferred his office of High Priest to the Apostles; and made it part and parcel of your argument to prove, that He gave to the Apostles only "the power He had received of the Father." You say "this point then is clearly settled, that the Apostles held the only ministry which was of Jesus Christ. Not only the power to rule and govern the Church, but of course, it must also follow to continue the same power. If not, there never has been any authorized ministry in the church, and all who profess to be commissioned as ambassadors of Christ are GROSS IMPOSTORS. There can be no escape from such a conclusion." Not so fast, my dear sir.—Escape is the easiest thing imaginable. You seem to have been startled yourself at your boldness, as though you had probably gone too far; for you add in the very next breath, "For I have *endeavored* to show you, on the authority of the word of God, that Christ *gave the power which he had received of the Father, only to the Apostles.*" Now, something more than "*endeavour* to show," this was necessary; especially, when you so

* Christian Magazine v. I, p. 320.

boldly affirm, that escape is impossible from the odious conclusion, to which you design, by your argument, to shut up all non-Episcopally ordained ministers, viz: the admission of their being nothing but "GROSS IMPOSTORS." You *may say* you did not *name* me; nor say any thing against *me;* and profess personal regard as heretofore; but you meant us all. You have raised the cry of IMPOSTORS, against all of us, who have not been ordained, by those who you say are the only true ministry, the lineal successors of the Apostles. I would much rather a man should call me an impostor, a thief, or a knave, at once, in an open manly manner, than to publish such a description of me as would characterize me by my known favored opinions, and as would cause every one else to understand, that you regarded, and could not but regard, me as an impostor, a thief, and a knave, and that they ought also to do so, and then when called to account for such covert charges, to say in the true spirit of cowardice, why, sir, I did not name you.

I am not so blind as not to perceive that the charge you have made, applies to me, just as truly as if my name had been mentioned. Nor am I vain enough; nor able, on the ground of personal professions of friendship; nor at all because of them, disposed to regard myself as separated from my brethren. The libel, I use the word in the ecclesiastical sense, is so drawn up, that you and your friends, and all who think with you, may fill the blank with whatever name best pleases you.

You have made a supposition, which you really believe; and on the alledged, and as you say, demonstrated proof of that charge, you pronounce Presbyterian,

Methodist, Baptist, Congregational ministers, "GROSS IMPOSTORS." You have made an unqualified remark. You have not even thought it proper, to guard against the force of the allegation you have hurled against us, by the admission, that ignorance might save us from the charge of intended deception. Your neglect to do so makes the charge more palpable and direct, for you must be aware, that the design to deceive is an essential item of the proof, necessary to convict us, of being GROSS IMPOSTORS. Your knowledge of criminal jurisprudence, I should have thought, would have made you more cautious. If you do not believe that we are all GROSS IMPOSTORS, your whole argument and discourse are fictitious; for you say, the conclusion unavoidably flows, from the premises which you affirm and know, we do utterly deny—rejecting, as we do, the ordination you have attempted to prove to be essential to the only true ministry.

Surely, you do not think, that we will sit still under such a charge, and allow the whole weight of your influence, with your people and the public—to strike from beneath us our foundations—to destroy the popular confidence in us as ministers of Jesus—and to hold us forth to the scorn of the Church and world, as GROSS IMPOSTORS! Your immediate friends may attempt to construe this defence into an attack, and make a false issue before the minds of the public between us; but it will not do. You are the assailant—assailant by the wholesale; and to attempt to secure sympathy, by construing me to be the accuser, is altogether too weak and disingenuous for me to think that you will undertake to do. I am persuaded you will not retreat in this way,

but that either you are prepared, to substantiate fully, the charge you have made, or, that you will take back the offensive expressions, and acknowledge that they were rashly and inconsiderately used.

You cannot think, that after such language, and unrecalled, we can well be deceived by the weak pretense that you respect us non-Episcopally ordained ministers as men and christians, and would not append the name of any one of us to the general accusation. For, should you make this plea; either it would prove that you do not, after all, believe and act upon your own favorite doctrine of the succession; or, you must withdraw the charge and amend it by substituting that of venial ignorance; or, admit, that you profess and teach, that that good christians, whom you respect and love, are nevertheless *gross impostors*—one of the three.

Because we Presbyterians and others, whom, it is said, you actually, in your discourse, named and classed with Mormons, will not admit—that Jesus Christ has transferred His headship in the Church on earth, to the Apostles—or to Episcopal Bishops—or that He has given them the sole power to rule and govern the Church, except as *they* should continue the same power—or that the three orders of your clergy, correspond with the Jewish priesthood, and were, in fact, typefied by it, when we cannot find one iota of resemblance between them in any respect whatever—or that the Apostles have transmitted the power of Christ's headship, on the earth and of His high priesthood, too, through the Bishops, as the sole channel through which power or authority to preach His Gospel and to act as His ambassadors, can flow—therefore, forsooth, we,

who say we are embassadors for God, and pray men in Christ's stead to be reconciled unto God," are verily *gross impostors*, and there is no possibility of escape for us from such a conclusion!! Verily, the scowl of the community ought to be upon us! Every upright and godly man ought to shun us! You have hissed upon us, the dogs of war. It is marvellous that any decent person would attend on our ministrations! and yet more marvellous, that there is not an universal rush from our churches, where such imposition is played off, into the "ark of safety," the Episcopal Church!!!!!!

But these dogs do not bark. We are not placed in such dreadful straits. The cords of your argument are no better than the Liliputians, and we are not even aware that they bind us. There is not a single position of your argument which you have proved. The assumptions on which it is based, or which are involved in it, are equally without evidence, and have been proved by us, to be fallacious. We laugh at the idea of there being no authorized ministry in the Church; and of all being gross impostors, but those who have their commission from the Apostles' successors, to whom Christ's Headship has been transferred.

We account the whole thing to be just as ridiculous as it is usurpatious, and will tell you how we obtained our commission, and how we believe every true minister of Jesus Christ must get his too, who would not be found running without being sent. But previously, allow me to say, that while I repel, as I think, with deserved severity, the charge of gross imposition brought against all of us who have not been Episcopally ordained, I take pleasure to acquit your heart from any design

to slander us. I prefer to think, that you have been betrayed into rash expressions by your argument, and have said, as the Bishop, and in your zeal for the Bishop's powers, what you will unsay as the christian, for whom, though I censure your language, and condemn your argument, and repel your accusation, I still will entertain a kind regard.

The supreme power or headship of Jesus Christ on earth, has never been parted with by Him. *See* Rev., ii, 1 ; iii, 7. 14, and Col., i, 12. He is still the head of His body—the church. It is His prerogative, as in the days of His flesh, to call to that work, the ministers of His gospel. This He does, by the special influence of the Holy Spirit, vouchsafed to them, whom He will have to serve Him in His gospel—inclining their minds and hearts to the work—affecting them with right motives and views—pressing them with a sense of obligation—endowing them with appropriate gifts and qualifications, imparted by His Spirit, and in His providence—and leading them to the sphere of labor He has allotted to them.

It is His, and His exclusive prerogative, to call and commission *His own* embassadors. What a ridiculous idea, that they can be His embassadors, who are not appointed and sent by Himself! Bishops or Presbyters have not the power or authority to constitute any one an embassador of Jesus Christ. He does this, in the first instance, by His divine call and the influence of His Holy Spirit. All offering to enter the ministry, must claim to be called of Jesus Christ.

To prevent all imposition in this matter, Jesus Christ has given authority to His church to examine the cre-

dentials of those who claim to be His ministers, and prescribed the requisite qualifiations as a rule of judgment, by which they shall determine, in all cases, whether the call is genuine; whether the person shall be recognized as an embassador of Jesus Christ; and whether his credentials shall be indorsed as genuine. The ministry are the most competent judges in this matter, and, after the example of the apostles, they examine and see, whether this and the other man, who says he has a call from God to preach His gospel, has indeed been so called. In order so to judge, they must examine whether he possesses—the requisite evidences of piety—right views of the ministry—right motives for entering into it—proper qualifications for discharging its duties—*i. e.* whether he meets, in every respect, the rule laid down in the instructions given by inspiration on this subject, and according to which, a judgment is to be passed in favor of those who say they are called of God to preach his gospel.

The right of judging in this matter, according to law, is an inalienable right of the church of God. To the ministry, it ever has been confided, as to the representatives alike, of Jesus Christ, and of His people. In Episcopal, Presbyterian and Congregational churches, it is substantially the same. According to your municipal regulations—the views of church government, you prefer—this work of judging is assigned to the Bishop and his helps: his assistant priests. In the Presbyterian churches—to a Presbytery, a permanent body of ministers and their helps: and in Congregational churches, to a council of ministers called for that purpose. When the candidate is judged to be truly cal-

led of God and qualified to preach the gospel, ordination follows, which is but indorsing the man's commission received from Jesus Christ—saying to the churches, that they have examined it and found it genuine, and recognize and set him apart before the eyes of the church, as one called of Jesus Christ, and commissioned to preach his gospel. The laying on of the hands, whether of Bishop, Presbytery, or council, is but the public, formal mode of authenticating his commission, and, an expression of the entire cordiality with which he is greeted and caressed, when God is implored by them for his blessing, and presence and spirit, to be with him. It is not the Bishop, or Presbytery, or Council that *transfer* the authority. Christ confers that Himself, and they, do but express their judgment; and as the publicly constituted judges in the matter, introduce the man whom they have judged to be duly called and chosen of Jesus Christ to preach his gospel, and to be worthy of the confidence of the churches, as His accredited embassador.

These are not the positions of non-Episcopalians only. Your own church teaches, and your book of common prayer recognizes, them. You are made to interrogate the Deacons and Priests thus: "Do *you trust* that *you are inwardly moved* by the Holy Ghost to take upon you this office and ministration? &c. Do *you think* that you are *truly called* according to the will of our Lord Jesus Christ? Do *you think in your heart* that you are *truly called*, according to the will of our Lord Jesus Christ?" &c. All your proceedings in the case, are but the distinct, public, formal eliciting and recognition of this fact. You are made to say, "Take

thou authority," &c. It is not said from you or your Bishops. The thing must be interpreted by what goes before. It refers to Jesus Christ, and the Bishop is made to declare, that by the imposition of his hands, the office is delivered to him. This, to explain it consistently with the scriptures, and with itself, is, but making the Bishops act the public, formal, introduction of the person, as called of Jesus Christ, and licensing him to go forward, in the exercise of authority from Jesus Christ, to discharge the duties of the office on which he then enters. All this is in accordance with the dictates of common sense.

It is the supreme authority of a country that commissions an embassador; but that embassador must submit his credentials to those to whom he is sent, and have them duly authenticated; which, when done, he is accounted, and proclaimed as, minister plenipotentiary among them. Our Redeemer has recognized and incorporated in his church, this principle and procedure of common sense. He is the supreme power, and He appoints his embassadors by the call of His spirit, and endowment of them with requisite qualifications. It is the right of the church and of the world, to see to it, that this commission is genuine. Ordination is but the established mode of declaring and proclaiming, that this and the other man is duly commissioned by Jesus Christ, and called, chosen and appointed to the work of the ministry. The authority comes direct from Jesus Christ. The recognition, and proclamation, of this commission, pertain to the appropriate judges, who must, in this matter, follow the law of instruction laid down by Christ, and which you have quoted at length.

Thus, then, you see, whence we obtain our commissions—from a much higher source than Bishops, presbyters, prelates or kings, even from Jesus Christ himself. We do not fear to have them examined—are under no apprehension of being accounted impostors; but appeal to the call and presence and efficacious influence, of the spirit of Christ, which direct and sustain us, and which, although investigated, and asserted genuine, at our ordination, may be, at any subsequent period, examined by the church and the world,

We prize, infinitely more, the graces of God's spirit in our hearts, and the fruits of that spirit attending our ministry, than the approbation of Bishops, Presbyters, or any others who claim to have Christ's power, and in His name, to rule and govern His church. You see, also, why it is, that we treat, with so much indifference, yea, with utter contempt, all that is said about apostolic succession, as though that was the grand test of a man's being a genuine embassador of Jesus Christ, when the very idea carries absurdity on its face—an embassador of Christ, when Christ had no hand in his appointment, at all!!! If the Bishop gives the power, Christ has no power of Headship on earth, but according to your doctrine, has transferred it to the Bishops. Your priests and deacons may be *your* embassadors, if they have their power from you, but they are not Christ's, and will not be accounted, by the churches in Michigan, to be such, unless they have been called and chosen of Jesus Christ, and have been qualified by the gifts of His Spirit, and by other requisite endowments, for the work of His ministry.

They will be disposed to respect your judgment, and

to confide in your examinations, as one believed to be competent to investigate all such pretensions, and to judge, along with your presbyters, whether this man or the other, is truly commissioned of Jesus Christ, to preach His gospel—no farther. Beyond this, your ordinations will not be accounted valid; and I may add, they will presently be distrusted altogether, if you set up such loft claims—insist that you are endowed with the power of Christ's Headship—and by authority given you to rule and govern in the church, or dain men to the ministry.

In so saying, there is no sanction given to fanaticism and confusion. We can well and truly discriminate between Christ's Headship, in the exercise of which authority, he commissions his ministers, and the common sense usages and regulations, which the churches are competent to adopt, for accrediting the commissions thus given, and for the prevention of imposture. He submitted his own credentials to the Jewish church, and proved their genuineness by His miracles. None, truly commissioned by Him, will be unable or unwilling to have theirs too, examined, and approved by competent judges. More than this you cannot plead as pertaining to ordination, without speaking unscripturally unintelligibly.

We do, therefore, utterly deny the very foundation on which you build your doctrine of lineal succession and sacramental ordination. Your Bishops are not High priests, nor are you Presbyters priests. The analogy was used to increase the power of an ambitious Hierarchy.* It fails in every particular, and in

*Murdock's translation of Mosheim, v. I, p. 117.

none more so than the essential one. The Jewish priesthood was confined to one family—the family of Aaron; whereas yours has no family claims, but follows a very different law of succession. The line of their succession was identical with that of natural descent. The *genealogical* table was to be carefully preserved and consulted, and the proof of a man's birth of the family of Aaron, was essential to establish his right and call to the Priesthood. Could you prove that Jesus Christ called Peter and Paul and the other apostles to be his *priests*, and, as in the case of Aaron, that *their* families ever after them, in all their generations, were to be esteemed such, the analogy would have deserved some respect; but so far from this being the fact, the doctrine of succession is of a far more subtle character. The procreating process of your succession is to be done by some hocus-pocus mysterious sacramental influence—in other words, must be carried on by a certain *vis insita* flowing through the Bishops' hands, whose nascent properties, which do not and cannot demonstrate themselves as satisfactorily as in the successive generations of Aaron's sons, must be taken as a matter of blind faith or credulity by all good churchmen. It was to be sure, the only substitute appropriate to a priesthood avowing celibacy, with whom the doctrine originated; but it is too utterly ridiculous to liken ordination by the hands of a Bishop, in regular descent from Peter or Paul, to the propagation and transmission of the Aaronic Priesthood, which must be done to make the analogy complete.

The generating virtue of a Bishop's hands must encounter so many accidents, and there are so many

things to neutralize and nullify it altogether—the least departure from essential forms, according to the theory of its most zealous advocates and defenders, destroying it altogether—that amidst accumulating improbabilities of the genuineness of the sacramental virus to be transmitted, it has become absolutely impossible to demonstrate or establish the succession. I refer you to Dr. Whateley's calculation, who, although but a Bishop himself, treats with perfect contempt the idea of apostolic succession.

Suppose the probability of an unbroken succession to be as 100 to one in each separate case, in favor of the legitimacy and regularity of the transmission, and the links to amount to 50, (or any other number,) the probability of the unbroken continuity of the whole chain must be computed as 99-100 of 99-100 of 99-100, &c., to the end of the whole fifty !*

Such trifles and superstition, I rejoice to think, can never deceive sound Protestants, whether in or out of the Episcopal church. I feel persuaded that, on second thought, you will condemn them yourself.

*See Whateley's Kingdom of Christ.

LETTER VI.

EMBARRASSING RESULTS OF THE APOSTOLIC SUCCESSION.

REV. AND DEAR SIR:

You attach infinite and eternal importance to your doctrine of "succession." You ask, "Had the Apostles successors?" and affirm, "this I will attempt to prove. It is a question involving the eternal interests of millions—and if decided in the negative, must destroy the christian ministry, under whatever name it may be called." Who ever denied that there have been successors to the Apostles? The blessed Redeemer has taken care to call men by His Spirit, and to employ them, in the work of preaching His Gospel, from that day to the present. HE has preserved a succession of faithful ministers, in every age, and will do *so*, to "*the* end of the world." We have no fears about the succession, or a broken line; nor do we value a particle, all of the loud and lordly pretensions made about the line of ecclesiastical pedigree, which prelatical writers have attempted to trace up to Paul or Peter, in their ecclesiastico-genealogical tables. The *power* to call, to appoint, and to commission the minister of Christ, is *with Him, the sole and Supreme head* of His church, NOT with the Apostles, or Bishops, or Presbyters.

This, you, Sir, deny; affirming that this power of Christ, was *transferred to the Apostles*, ONLY, and has

been handed down, *by them*, regularly, from one to another, ever since. Now, the true meaning of this is, and you can mean nothing else than, that the appointing power is no longer with Jesus Christ, but vests, exclusively, in your Bishops, as the legitimate successors of the Apostles, unto whom, only, Christ imparted it. It is not the blessed Redeemer, therefore, for Himself, but your Bishops, for Him, who make and appoint His embassadors; so that, if this or the other man, has not been ordained, and consecrated to office by the Bishop, the only power competent to appoint, no matter what may be the gifts of the Spirit, and qualifications for office, and holiness, which ministers of other denominations possess, they are not ministers of Christ, and but "GROSS IMPOSTORS;" while, on the other hand, no matter what may be the man's private character, or destitution of personal holiness, or utter disqualification for the office, if he has been Episcopally ordained, he is a true minister of Christ, and no impostor at all!!

This is your meaning; you cannot mean less, and, that I have neither misapprehended you, nor mis-stated your doctrine of "succession," is obvious from what you say. "I have endeavored to show you, from the word of God, that the Apostles were the *only* individuals to whom Christ *imparted* the power He had received from His Father. If it died with them, and the promise, to be with them *to the end of the world*, is to be limited to them, then, all who call themselves ministers of Christ, are not only deprived of all power or *right* to preach, but also the only comfort which could sustain and cheer them in their arduous,

and, oftentimes, thankless office—the presence of the Saviour, through the influences of His Spirit. But God be thanked, we are not left to doubt on this all important question. We have the transfer of *all ministerial power*, most clearly set forth, as given by the Saviour to the Apostles."

You take it for granted, that Christ's presence could not have been with any, had He not given His headship and Spirit to the Apostles, for *them* to impart to others—a most fallacious and dangerous assumption! He can impart that Spirit, and qualify for the ministry, and vouchsafe His presence, without the imposition of a Bishop's hands. He actually did so in the case of Paul, after that, you say, He had transferred the earthly headship of His church, to the Apostles, and after they had appointed Matthias to fill the vacancy occasioned by the apostacy and death of Judas. This you must admit, or you must confess that Paul was never regularly ordained an Apostle, till nearly three years after his conversion, when "Simeon, that was called Niger, and Lucius of Cyrene, and Manaen," laid their hands on Barnabas and Paul, and made them both Apostles together—a conclusion, which, while some Episcopal writers have admitted, Bishop H. U. Onderdonk, and others in this country, will not, because it would recognize the higher consecration by the lower order—the Apostolic Bishop, by Presbyters.

It is a matter of perfect indifference which conclusion you prefer. If you say that Paul was called, and commissioned by Christ himself, what becomes of your line of succession? For, according to your bold and unqualified statement, long before his conversion and

call to the ministry, "All ministerial power"—*all the power of Christ's earthly headship, had been transferred to the eleven Apostles*, ONLY, who first appointed Matthias, and from whom thereafter, all true power and authority to preach the Gospel, must be traced. It will not help you, to say, that Paul's appointment was by a direct and miraculous interposition of Jesus Christ; for if so, then you falsify your assertion, "that the Apostles, (you cannot possibly explain or qualify your assertion to mean any other than the eleven Apostles,) "were the *only* individuals, to whom Christ imparted the power he had received from His Father."

Besides, you are very careful to tell us, that, whatever of the miraculous, in imparting the power to work miracles, occurred on the day of Pentecost, when the apostles received "ministerial *ability* to fit them" for the duties of their office, it "in no way affects the argument"—which we verily believe. Now one case, in which Jesus Christ, actually exercised His own authority and power as the Head of His church on earth, and commissioned directly, without the intervention of the other apostles or even consulting them, or referring to them, to act as His apostles, upsets all you say about this power of His earthly headship having been transferred to the apostles. You may admit it, or on the contrary, refer Paul to the brethren at Antioch for ordination, just as you please. Either admission demolishes your argument, and proves how utterly inconsistent with fact, is your doctrine that the apostles had the power of earthly Headship, and *they only*, could provide and commission their successors, and they others after them, in the "line of apostolic successors."

You must abandon your unqualified position, about Christ's transferred Headship, or you must deny, along with some in the Corinthian church, the apostleship of Paul, or you must admit Presbyterian ordination, and so renounce the lofty claims you set up for "Episcopal Bishops," as being endowed with "power to act as the representatives of Christ," as the successors of the eleven, who, you say, "were to set in order the things that were wanting in the church, and in short, to do every thing which Christ would have done, had He continued on earth." The appointment and introduction of Paul into the ministry, was a thing most necessary to be done for the church, as the event proved. But the apostles were so far from doing this, and Jesus Christ so far from leaving it to them, that it was done without their knowledge, thus proving, that Christ had not withdrawn His power, and presence, and spirit from the earth, from all other channels, except as you teach, they were to flow down through "the line of apostolic succession."

And now, before noticing your mode of reasoning to prove that the apostles provided successors, and imparted the power of earthly Headship to them, I take occasion to submit a few things on the intrinsic absurdity and folly, (I mean no personal disrespect,) of this doctrine of succession, regarded and pronounced by you, to be the grand essential thing. *It places you in the most embarrassing circumstances*, and drives you to conclusions altogether revolting.

1. To be consistent, *you must indorse their ecclesiastical character, and honor, as the representatives of Jesus Christ, some of the very worst of men*, and you must re-

ject and dishonor, as "gross impostors," some of the very best. On the one hand, it matters not what may have been the piety of such men as Luther, Knox, Calvin, Watts, Dodridge, Edwards, Davies, Nesbitt your grand sire, Hall, Chalmers, and hosts of other devout and holy men—Presbyterians, Lutherans, Methodists, or Baptists, &c.—nor what evidences there may be of their having been divinely called of Jesus Christ to preach His gospel—nor what blessed fruits may have resulted from their ministry, what numerous seals God may have given them, in souls converted and sinners saved, and what extensive good He may have wrought by them, in the church and world—if they have not been Episcopally ordained, by those whom you regard as the apostles only legitimate successors, they are no true ministers of Jesus Christ, but presuming to preach the gospel, and to administer ordinances, are "gross impostors," knaves and robbers, impertinent intruders, who have not entered into the fold by the only door, and whose baptisms, and other administrations of ordinances, are sacrilegious!!! On the other hand—no matter what may be a man's moral and private character—how ignorant, wicked, and profligate he may be—if he has been Episcopally consecrated, by those whom you call the apostles only legitimate successors, he is a true minister of Christ, his ordinances are valid, and the line of apostolic succession through him, is preserved safe and unbroken!!! You must not shrink from this prospect, and say it is an over-wrought picture. You know it is the fact—that blessed and glorious revivals of religion have accompanied the ministrations of many, who have never been Episcopally

ordained—that great and marvellous reformations have been wrought through their labors—that hundreds and thousands have been brought home to God through their instrumentality—and that some of the most corrupt, and odious, and abominable in principle, spirit and practice—men of infamous character, wicked, ignorant, base and utterly depraved wretches, are to be found on that very list through whom you trace your unbroken line of succession.

I have been informed that you were yourself rebaptized, and have of late begun to RE-BAPTIZE PRESBYTERIANS, who, because they had married into your church, or for other reasons, had entered it; while you receive Roman Catholics without doing so, as having been truly baptized by the priests of the apostate church of Rome, as Mr. Faber, and many other Episcopalians, regard her. Here is an attempt to be consistent; but it is proof of what I say. You utterly despise all the tokens of Christ's presence, the fruits of His spirit, the seal which heaven puts upon the ministry of non-Episcopally ordained ministers, and treat them as "gross impostors," pronouncing their baptism, no baptism, and their sacraments, sacrilegious, while you honor as valid, the baptism administered by priests claiming to derive their commission through the channel which you admit to be the true line of succession, though comprising some of the most profligate and abandoned of men, such as Popes John 13, and John 23, and Leo 10, &c., &c. We can, however, very well endure such an affront upon our ministrations, and such a palpable profession of your belief that our ministry is that of "GROSS IMPOSTORS," while we have the blessed spirit of God in

our churches, and blessing our ministry. Give us this seal of Heaven, and you, and all your Bishops, are at liberty, if it will gratify your love of consistency, to disown our baptism—to pronounce our sacraments sacrilegious, to advise your people against partaking of them, and to indorse our credentials spurious.

2. Further, *your doctrine of "apostolic succession," virtually makes little or no account of the approbation of Jesus Christ.* Provided a Bishop can keep on terms with his clergy and other Bishops, so that he be not disrobed of his office, he becomes, when once inducted into it, so sacred a person, that no hand can touch him, no crime can stain his official character, and no power deprive him of his rights and authority as the representative of Christ on earth. What need a Bishop care whose acts are all valid, and who transmits the power which Christ transferred, as long as he officially remains the representative of Christ on earth, though he should not be actuated by the love and fear of Jesus Christ? Who is to call him to account, under such circumstances? *He* has the power; and if those that gave it to him, do not take it from him, who else can? The people must submit, and recognize, as Christ's representative, one, perchance, whom Jesus Christ abhors for his pride, ambition, worldly mindedness and moral corruptions.

3. This doctrine of Apostolical succession, thus *naturally tends to licentiousness;* for it is not to be presumed that all Bishops fear God, and are constrained by the love of Christ. There is too much historical proof to the contrary. I am aware, you have said, "that the Saviour promised to give them the continual influences of this same (the Holy) Spirit, to keep

them from doing any act which would be wrong, and also, to lead them into all truth." You have been understood by the high church in your own body, to maintain the infallibility of the Episcopal church. But you certainly do not mean to assert a claim for the moral infallibility of Bishops on the basis of this promise. You must mean their Episcopal infallibility. It is essential that such infallibility should be secured some how, in order to inspire confidence in their official acts. Will you say, that a Bishop, in his official character, can do no wrong? I presume not. It is possible for him to err in his judgment, and ordain men to the Gospel ministry, who are unworthy of the office, and have never been called by Jesus Christ—also, to decide contrary to truth and right, in matters within his jurisdiction, and injuriously to the interest of Christ's members and his church. Before he should be intrusted with such great power, some provision should be made for his infallibility.

The Roman is here much more consistent. He asserts the claim of infallibility, in the boldest manner; nor can you stop short of it, if you would, with any fair pretence, require men to refer, to the acts of your Bishops, as Christ's representatives, and to the canons of your church, as binding on the consciences of men. I know nothing which can tend more powerfully to sanction licentiousness, than the practical influence of the idea, that Christ has transferred His headship, and parted with His power, to the Apostles and their successors, so that they become infallible in their official acts. Some prelates in the church of England, actually advanced so far as to deny the power of Pope,

council, or any one else, to excommunicate or depose a Bishop—claiming to be "once a *Bishop, always a Bishop.*" Let but the Bishop, or whoever they may be that have the power to depose, or to take back the power of headship, but sustain each other, and where, I ask, is there power in the church, competent to call them to account, whatever may be their private character? If they are viciously disposed, they have but to look for each others countenance and support. You will not accuse me of stating imaginary cases. I refer you to the history of the Roman Hierarchy, through whom you trace your succession. "A doctrine," says Dr. Bangs, "which sanctions licentiousness in the ministry, of Jesus, cannot be true. But the doctrine of the succession, does this; therefore, it is not true. The minor proposition, which alone is susceptible of controversy, is sustained by all those examples I *have* cited—(He refers to the strife between Felix and Damasus, in the 4th century, for the pontificate and other examples of corruption)—respecting the licentiousness of the Bishops of Rome—all of whom this succession sanctions as canonical Bishops, and surely stamps itself with the indelible impression of licentiousness. It in fact furnishes an apology for all those libidinous actions, which disgraced the priesthood, in the darker ages of the church."

"Will any man now plead, that these were the legitimate successors of the Apostles, and that through their desecrated hands, the Episcopal mitre has been transmitted, from one to another, immaculate and uncorrupt?"* You must do so, or give up the Apostolical succession, which you pronounce so essential.

*Bangs' Original Church of Christ, pp. 252-3.

4. Another result of this doctrine is, that *it deranges men's notions, and introduces the most dangerous sentiments, with regard to the qualifications for the ministry.* He that has received the Episcopal ordination, in your *true line* of Apostolical succession, has, according to your doctrine, the essential qualification. Do you not perceive, that this exalts a test of man's devising, above all the moral, spiritual, and theological qualifications, all the gifts and graces of the Spirit, so radically important for the right, acceptable, and successful discharge of the functions of the ministry? That any such test is recognized, or even remotely hinted at, in the New Testament, I deny. Others are very minutely detailed. But, according to your doctrine, they are all of no value or efficacy, without Episcopal consecration. There can be no proof of the man's being called and chosen of Christ, to preach His Gospel, till the Bishop commissions him. No wonder, therefore, that cases should frequently occur, in which the Episcopal ministry should disparage the moral and spiritual, and magnify the ecclesiastical qualification. I allude to the fox hunting, wine drinking, theatre going, and licentious portion of the ministry of the Church of England.

It is but the legitimate fruit of this doctrine, sustained, asserted, and practically carried out, by the establishment and the aristocracy of Great Britain, that we see in the following state of things there, so like to what may be discerned in the history of the Roman priesthood. "In the case of the church of England—she frowns upon the zealous and devoted pastor, and nothing would more highly gratify the dignified and

aristocratic portion of her clergy, than the expulsion of all the Evangelicals, as they are sneeringly called, from her pale."* I give credit to many, very many, excellent men in that church, and rejoice to believe the assurance of Lord Henley, that "in the lower ranks of the clergy, and more especially in the rising generation, there is so much purity and holiness of life and morals, so sincere a setting forth of Evangelical truth, so strenuous a desire to perform the work of a laborious and watchful ministry, as there are at this day in the church of England; but," with him, "I cannot see any thing to justify us in anticipating a great national revival of religion." The relative proportion of these godly men, is small. They are not among the sons, nephews, cousins and cousins-german, of their lordships or Bishops—the off-shoots of the nobility, which crowd into that church; and therefore, while we honor the few, who, consequent on the great revival in the English church, which commenced in one of the colleges of Oxford, with young Whitfield and Wesley, and their associates, value the moral and spiritual qualifications, we cannot but refer, much of the prevalent contempt of these, and of the magnifying of the Episcopal succession, among the clergy of the establishment, to this doctrine, as to their legitimate source.

I rejoice to think, that as yet, the Protestant Episcopal church of the United States, is not to be compared, in this respect, with the church of England. But I forebode evil for her, if the doctrine of the Episcopal succession, becomes the peculiar belief of her most attached and zealous sons, and should be magnified, as

*Book of Denominations, p. 638.

you have done, I am persuaded, unintentionally, above the inward call and grace of the Holy Spirit, and the requisite moral and spiritual qualifications for the Gospel ministry.

5. Another result that must follow inevitably, in due season, from the practical operation of this doctrine, is *the influence of superstition, leading to an unmeaning and profound reverence, for the very person, of one who has received the marvelous consecration.* It is notorious, that this is the actual state of feeling among the papists, in reference to their priests and Bishops. They are looked upon as an order of Heaven's nobility here on earth—as God's anointed, the least disrespect or want of reverence for whose persons, no matter what may be the destitution of personal moral worth, deservedly subjects the man who is guilty of it, to the curse of the priest, and to the vengeance of the Most High. True, there may be, and I believe are, honorable exceptions—men, in that priesthood, who would not make use of such a superstitious regard for unholy ends, but history proves they are not all. Grant you the legitimate and full effect of this doctrine of Apostolical succession, and it will not be long, till there will be just as blind a reverence, among your churches, for the person of a Bishop or priest, as there is among the Roman Catholics. It existed and was assiduously cultivated in the English church: Archbishop Laud, one of your Apostolical succession, in his cruel persecutions of the puritans, and ambitious grasping after power and influence, declared, that he hoped to see the day, when the middle and lower classes of society, would not dare to appear with their hats on, before

the clergy. Only let men believe, that there is some peculiar sanctity about the person of a Bishop or priest, something, communicated and transmitted down from Jesus Christ, in regular succession, through the Apostles and Bishops, that may, and does exist, independent and irrespective of moral worth and spiritual qualifications, and the more mystery there may be thrown around the whole matter, the more imposing will become the sacred vestments, and the other solemn rites and forms, which can easily be made the means of exciting, and of promoting, a superstitious reverence for the man.

6. I only add one other result that must legitimately flow from this doctrine of Apostolic succession. You will not take the ground of "once a Bishop, always a Bishop," but must admit, that whatever power confers orders, may take them away. Now, at the time of the Reformation, the church of Rome, through whom you derived your Apostolical succession, excommunicated your Protestant Bishops, and deprived them of their power. Was this act valid? If so, what becomes of your succession? Your Bishops had no power to transfer, for it had been taken from them; and therefore, *the English church, and the Protestant Episcopal church of the United States, which sprung from it, can be regarded as no part of the church of Christ.* And so Rome regards you in reality. If you say that the act of Rome was not valid, then you must affirm either the inviolability of the Episcopal character, and as Dr. Bangs has justly said, maintain "that although a man in the sacred garb, should turn an open infidel, should blaspheme Jesus Christ, and proclaim an irre-

conciliable war upon the entire system of christianity, he must nevertheless be kept within the fold, and treated as an immaculate shepherd!"*.

Or, if you dare not take such ground, then are you forced to deny the power of Rome to depose, having become apostate, which you cannot do, after having so cordially shaken hands with her as part of the Catholic church, and after having declared her succession genuine and "true." There is nothing, then, left for you, but to affirm—that your Bishops, had, *intrinsically*, the gifts and qualifications which Christ imparts for the ministry—that their authority, in the visible church, *grew out*, of *His internal divine and glorious call*, and of the *fact*, of their being commissioned by Him, not by the Roman Bishops, and of their being owned, sustained, and blessed by the great and only Head of the church, Christ Jesus—and that consequently, the power, which Rome attempted to exercise over them, was altogether usurpatious, and without the sanction of Jesus Christ. This is the true and only ground you can consistently take; but this annihilates, at once, your entire doctrine of Apostolic succession.

What you say about the old Anglican church existing before the days of Augustine, reduced gradually but completely under the foot of a foreign Bishop, and so continuing "until she had the power of throwing off the foreign yoke imposed upon her," shall, in a future letter, be particularly noticed. At present, it is sufficient to remark, that it forms a most wonderful comment on your doctrine of Christ's Headship-power being transferred to the Apostles, and to their succes-

* Original Church of Christ, p. 264.

sors, the Bishops! It, in fact, nullifies it; for what sort of power was that, which Christ transferred to the Apostles, and to the Bishops, their successors, in the exercise of which, one set of Bishops, and one part of the church, might impose yokes on others, and oppress, and keep down, for centuries, till circumstances became favorable for a revolution? Verily, this is "confusion worse confounded," of which we know nothing like it in the church of God, among those denominations which hold to the one only supreme Head, Christ Jesus. But Solomon says, "the legs of the lame are not equal," and such are those of "the apostolic succession,"—for it hobbles marvelously.

LETTER VII.

THE ELECTION OF MATTHIAS.

REV. AND DEAR SIR:

The arguments, by which you attempt to prove, that the Apostles transferred their power, shall now receive attention. The first is taken from Peter's procedure, recorded Acts, ii, 15–26, relative to Matthias. You say, that "one of the very first acts they did, after they received the apostolic office, was to transfer the *very same power* they had received from Christ."

1. Now, the first thing I have to say, on this subject, is, that there is no *proof*, that the other Apostles co-operated with Peter in the transaction of selecting Matthias to take the place of Judas. They may, or they may not have not have been present. All that we know on the subject, is, that there were about one hundred and twenty disciples, men and women, who co-operated with him. "In those days, Peter stood up in the midst of the *disciples*, (not apostles,) and said, (the number of the names together being about one hundred and twenty." The fact can only be of service to you, as far as Peter is concerned. It was his proposition—right or wrong—and none others.

If you say that he acted for, or in the name and with the concurrence of, the other ten, you say what is neither written, nor fairly to be implied. Still, you will claim, that Peter was competent to "transfer the

very same power he had received of Christ." If, for the sake of the argument, it be admitted, still, you have gone too far, and spoken beyond the record, when you say, *the Apostles* did it.

Beside, you make too much out of it. The transaction is a most awkward one to favor your position, that the Apostles transferred their power. Peter consulted with the private persons—those that bore the distinctive appellation of disciples, given alike to men and women. He submitted his proposition, to fill the vacancy of Judas, to them—not to the Apostles—nor to any public officers in the church. That proposition he supported, by showing the remarkable accomplishment of the prediction, that Judas should apostatize and perish, and by referring to the further prediction, that another should take his bishoprick, or overseer's office. You cannot prove, and are not at liberty to assume, that this prediction, taken from the 109th Psalm, was an imperative direction, intentionally given, to authorize this procedure of Peter. Such use you do make of it, but without warrant. Hebrew scholars will tell you that the original verb here used, is in the future tense, and means simply a prediction of what should occur—"his bishopric another shall take."

2. In the next place, I remark, that, so far from Peter, and the Apostles, endowing Matthias with power, the matter was submitted, in the most democratic manner, to the one hundred and twenty disciples, assembled on the occasion; and "*they* appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias." In order to make this fact available for your purpose, you must prove that they, who appointed

these persons, were the Apostles. This I deny, and call for proof. Luke is very careful to tell us, that there were about one hundred and twenty disciples present, and that Peter rose up in the midst of them, without ever saying a word about the Apostles, or bringing them into view at all in the transaction. Whatever appointing power, therefore, was exercised, it would appear, from Luke, that it was the Congregational assembly that exercised it. *They* nominated and selected the individuals.

3. In the third place, I would remark, that Peter never, from the beginning of his speech to the end, breathes a note of either himself, or of his fellow Apostles, conferring apostolic power on Matthias, or on any one else. He submitted the nomination to the members, and then proposed to refer the final decision to the Lord, by means of the lot.

4. In the fourth place, Peter states what he understood to be the qualifications for the apostolic office, as well as the great design of the office itself; and in all he says on this subject, there is not a hint dropped, or intimation given, of power to rule and govern the church of God, and to do "the things which Christ would have done had he remained on the earth."

The grand object, and duty, of the apostolic office, and for which he says, "must one be ordained," he most unequivocally tells us, was to be "a witness with us of his (Christ's) resurrection." This accords precisely with what Christ had told the Apostles, just before He ascended to Heaven. "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be *witnesses unto me*, both in Jerusalem, and in all

Judea, and in Samaria, and unto the uttermost parts of the earth." Their office was to bear witness of the fact of Christ's resurrection. This was to be testified throughout the world; and if the ecclesiastical legends are correct, the Apostles so understood it, and spread themselves throughout the world, dividing it among them to announce the wondrous fact. The power, which, Christ said they would receive, after the spirit came upon them, was not ecclesiastical power; not the power of Christ's transferred Headship, which you affirm had been given to them before this—although, at the time Christ spake, on the mount, before his ascension, they had not, according to His showing, yet received it, it being yet future—but the power of a witness, sustained and influenced by the Holy Spirit of God. It was a moral and spiritual power, not ecclesiastical, to which the Saviour referred. If you will refer to your Greek Testament, you will perceive that the word *receive* is in the future middle, and that the power referred to, is that of the spirit coming upon them—a power and influence not imparted, as you affirm it was, when He breathed on them and said, receive ye the Holy Ghost.

The word power, here directs us to the miraculous gifts, with which they would be endowed, and by which they would be enabled, and emboldened, to deliver their testimony as witnesses, and prove the fact of Christ's resurrection. The language of the original is equivalent with this: "ye shall take to yourselves or exert an energy af the Holy Spirit coming upon you, and shall be or become witnesses unto me;" *i. e.* they should be the honored agents, as persons actuated by the Spirit,

in furnishing the world convincing proof of the Saviour's resurrection, and through whom His mighty and miraculous energy should be exerted. This, and none other, is the power, which pertained, appropriately, and exclusively, to them, as Apostles. This power, neither, Peter nor the ten Apostles, could impart to Matthias, for they had it not themselves. It is radically, and essentially, different from the power of Christ's Headship, which you say, was transferred to them to rule and govern the church. When your Bishops will exercise and display it, we will recognize them indeed as the Apostles' successors, but not before.

The qualification for this office, which Peter believed and declared to be essential, was that they should have been the intimate companions of Christ, from the time of His baptism, till His ascension—it being certainly a reasonable idea, that they, who were to be witnesses, should be fully and personally conversant with the person, character, and habits, of whom they were to testify. This qualification, thus affirmed to be essential, proves, conclusively, that the apostolic office was not to be perpetual. None but those who had seen Christ personally, both before and after his resurrection, could be competent witnesses of the fact of his resurrection. The world was to be put in full possession of the evidence of this fact, by the testimony of twelve men, the credibility of whose testimony should be confirmed by their miraculous powers. After the completion of their testimony, all that was peculiar to their apostolic office, ceased. If you claim its perpetuity, you must produce the essential qualification, that you "companied with (the other Apostles and disciples) all the time that the

Lord Jesus went in and out among them, beginning from the baptism of John, until that same day that he was taken up from them." *Acts*, i, 21, 22.

Moreover, you must prove the credibility of your testimony, by the miraculous power of the Holy Spirit, with which Jesus Christ promised to endow His Apostles, and to fit them to be efficient witnesses to Him throughout the earth, *Acts*, ii, 8. Then, but not till then, can I recognize you to be an Apostle, or the successor of an Apostle, or can you legitimately claim either *the office*, or the *title* of an *Apostle*. The Roman here is much more consistent; for whatever we may think of his miracles, he claims to have the Apostolic power of working them.

5. I remark again, that what Peter proposed, was, *to fill a vacancy*. Whether he acted right or wrong, this is the utmost extent to which his proposition went. This is all that you can possibly construe his reference to the 109th Psalm to mean, even according to your own use of it. Now, what sort of proof, that the office was to be perpetual, I ask, could be Peter's proposition to fill a vacancy in the college of Apostles, whose qualifications are shown, by the very statement of them, to have been of limited and temporary existence? or, that the Apostles transferred their power to successors? You must first prove the college of twelve Apostles, to be perpetual, and then, that it had the power of a close corporation, to fill its own vacancies, and so perpetuate itself, before it can avail you. Your argument is worth nothing till this is done, and when this is done, which is indispensable, you are compelled to limit their successors to no more than twelve at any one time, or

to prove, that they received authority to multiply the number indefinitely. Who ever heard of a power *to fill a vacancy in office*, being construed as a power to *perpetuate* AN ORDER? We understand matters in these United States, much better than to identify such things.

6. I remark, further, that there is no proof that Peter and the disciples, acted by Divine revelation in this transaction, but direct proof to the contrary. You say, that, by virtue of their *inference* from the prediction concerning Judas, "they, therefore, under the guidance of the Spirit, which was to lead them into all truth, appointed two, Joseph, called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen, that he may take part of this ministry—Apostleship, from which Judas, by transgression, fell, that he might go to his own place. And they *gave forth their lots*, and the lot fell upon Matthias, and he was numbered with the Apostles." The utmost you can plead for Peter, and the disciples is, that they inferred, from Psalm 109, that they ought to do this. But will you claim such an inference to be a revelation? Before you do, you must prove that it was a perfectly legitimate inference. This you cannot do. It does not follow, that because God predicted the vacancy would be filled, therefore, the Apostles had power to fill it. It is a non-sequitur. He might choose to do so Himself, directly, as the Lord Jesus Christ actually did, in the case of Saul of Tarsus.

Should you say, that they were led, to this under-

standing and practical application of the prediction, by the Holy Spirit, you are required to prove it. The Spirit had not yet been given them, according to "the promise of the Father, which, (said Christ,) ye have heard of me." They were actually waiting for it, according to His command. You are not allowed, therefore, to put in the plea of Peter's infallibility, here.

Besides, the very fact, that they prayed for direction, and still more especially, that they cast lots, and so determined the matter, abundantly and conclusively refute the pretence, that they acted by inspiration of the Spirit.

It surprises me greatly to notice the way you reason on this point. You say, "it is singular that the Apostles should have thus acted, unless they believed that Christ had given to them the power to continue the very same office, they had received. And more especially, that they should so soon appoint an Apostle in the place of Judas, when there was no need to increase their number, if there were to be no succession." Not at all singular. It is by no means singular, for men to think they have power which they do not, of right, possess, and presume, too, to exercise it. It was possible for Peter to err, unless you indorse his infallibility, which you seem disposed to do, and which, I shall presently show, you cannot maintain.

Had you confined your remarks, to the filling of a vacancy, they would have been more appropriate, than to the continuance of a succession; but even then, it would by no means be singular, that Peter, naturally so rash and liable to impulses, might honestly err, and transcend his powers. I say Peter, for, although in

your reasoning, you assume that the Apostles were present, yet the word does not so affirm. Judas had apostatized, and hung himself, before Christ had risen. His wretched end therefore left a vacancy; and believing that twelve was the number whom Christ had determined to be the witnesses, of His resurrection, Peter, without adverting to the Saviour's miraculous agency, and prerogative, as head of His church, Himself to call and commission His Apostles, might naturally think, that some election or measures on the part of the disciples, were necessary, to supply the vacancy. The Spirit had not yet been poured out upon them—they had not yet received the power promised; and what, therefore, more natural, than that Peter, acting as he did, withoutd Divine direction—which his conduct proves—should have erred in his *reasonings*, and proposed inconsiderate measures? especially when the Master had required them to *wait* in Jerusalem, evidently teaching them, to attempt nothing, till they had received the promise of the Father? All, therefore, that you say, about its being "highly probable," that Christ had instructed them specifically on "this subject," to do as Peter did, and about the other Apostles consenting to it, and thus proving they "had received special instructions on this subject, from Himself, is to no purpose. The Apostles were wont to quote the authority of Jesus Christ, whenever they had it, for what they did, and not to reason. I therefore, may return your remark, and say, that, if they had the special instruction of Christ to supply the vacancy of Judas, as you teach they had, "it is singular," that Peter should have entered into an argument about

it, and inferred it from a prophecy, and the "more especially," when his prescription plead, it would have been instantly conclusive and imperative.

You seem to be aware, that here you adventure on uncertain ground; for, although, at one moment, you affirm, that Peter was guided, in this matter, by the Spirit, and at another, that he acted conformably to the special instructions of Christ, you nevertheless, after all, admit, that it is by inference, this point is to be ascertained. You say that Christ "must have spoken of the treachery of Judas, and also, of the position which he occupied, and if so, it is reesonable to *infer* that he gave them instructions to supply his place. For it cannot be supposed for one moment, that the Saviour would transfer so great an office, as He himself had received from His Father, to feeble and short-sighted men, without giving them instructions, as to the manner in which its duties were to be performed, and more especially, *whether it would be transferred to others.*"

Certainly such a thing is not for one moment to be supposed; I therefore call for the instructions. Let them be produced. I deny that there is any thing, in all that Christ said, or that is contained in the sacred Scriptures, which proves, that He "would transfer to feeble, short-sighted men, so great an office as He himself had received of the Father." His instruction, either on this subject, or in relation to Peter's procedure, is NOT to be found on record in the New or Old Testament; and therefore, if you assert it, you must plead with the Papist, the private instructions, from

which they draw so largely, viz: their unwritten traditions, and maintain the infallibility of Peter.

This you do in fact, for you add, "but they could not err in a matter which would forever after give character to the government of the church of Christ. The Spirit of Christ had been promised *to guide them into all truth*, and to keep them from every error, in discharging their official duties." But that Spirit, as I have shown, was not yet given. Besides, although the Spirit was promised, to guide them into all truth, it does not follow, that infallibility in discharging their official duties would certainly characterize the Apostles. We know it did not. The promise, like all others of Christ to His church, was fulfilled "according to their faith." If faith fails, the promise cannot be claimed, and that faith did at times fail. Peter actually dissembled, and was rebuked by Paul for his duplicity, in a matter affecting vitally, the public interests of the church of God. The Apostles themselves did not so understand that promise; for they called Peter to a solemn account, for alledged offences, committed by him as a public teacher in Cæsarea.*

Besides, it remains for you to show, how Peter's transaction, for ever after gave character to the government of the church of Christ. There was not an organized Christian church, at the time, in existence, and there is nothing, in the usages of churches, and even in the Episcopacy, of which it is a fair and full precedent.

In claiming the infallible inspiration of the Spirit for Peter, you have been betrayed into a singular speci-

* See Acts, xi, 1, 2, &c.

men of what appears to me, illogical reasoning. You say, "If this be not admitted, and this act of the Apostles considered as unauthorized, we must come necessarily, to these two conclusions—that there cannot be implicit reliance placed upon *any one* of their acts—and next, that St. Luke, the writer of the "Acts of the Apostles," could not have written under the inspiration of the Spirit, or he never would have recorded an unwarrantable act, and palmed it off on the Christian world as authorized."

How you, sir, come to these conclusions, I know not; but certainly, the premises never led to them. There are some of your acts on which I place implicit reliance, and there are others in which I and many others, think you err, transcending your authority as a minister of Jesus Christ. Does it follow, that because you should do one unauthorized act, as a minister of Christ, therefore there can be no reliance placed on *any one* of your acts? By no means. The acts speak for themselves, and God has left us the standard and right of judging in relation to them. He has, in no instance, not even in the case of the Apostles, claimed from us a blind, implicit, absolute reliance on their acts, as infallible. The Apostles never so interpreted and understood their own power. They indeed were examples to the flock, but only as they followed Christ; and this was true, whether you regard their private or their official acts.

It is a very easy thing to place implicit reliance, on all Peter's acts, judged to be right by the standard of Jesus Christ, and yet question the propriety of others, where in common with his fellow men, and unaided by

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world." It will be time to meet this charge against Luke, when you prove that he ever did such a thing. There is no proof whatever, that he palmed off Peter's transaction, as authorized. He has recorded other unwarrantable acts, and suffered them to speak for themselves, without censuring the agents. This is the business of a historian. Thus, too, has the Spirit of God indicted the Bible. Certain unwarrantable acts of Abraham and David and others, are recorded, without a comment. Has the Spirit of God palmed them off on the christian world, as authorized, because He has not expressed his condemnation of them, in doing so?

The truth is, God does not treat men as children, and put every thing down in set forms for them to read. He states facts, and lets them form their own judgments, often in the light of great general truths, and of principles applicable to the case. Who gave you the right to dictate to the Spirit of God, how he should have written his word? and, because he has not done it, in the way in which you say it was his duty to do—on a supposition contrary to your favorite opinion—therefore conclude that opinion must be true? This is proceeding too far. Yet, thus you speak of Luke, who was

men of what app[illegible] Spirit of God. "It was his duty to say, "If this [illegible]ned that the Apostles acted unadvisedly, tles co[illegible] they had no right to transfer the authority, sa[illegible]ich they had received from the Saviour. For his silence, and of course his implied recognition of this act as authorized, (*non-sequitur*,) has led to the continuation of this very office, with all its ordinary powers, from that time down to the present hour," and so, forsooth, poor Luke, or the spirit of God, must bear all the blame of the errors and usurpation of the Episcopal Hierarchy. Why neither Luke nor the Spirit of God ever said that the Apostles had received the authority of Christ's Headship, and there was no need to say, they had no right to transfer it. Silence under such circumstances was any thing but a recognition of such authority. Marvelous logic! Because I never, for one moment, admit, or imagine, that the president of the United States has power to create or perpetuate a privileged order, therefore, when I give an account of his appointing a man to some vacant office, without expressing an opinion about it at all, if I do not state the act to be unauthorized, I must of course recognize that he had authority to elevate the appointed person to the privileged order!! and, to make the logic more glaring, if I should have happened to be, the historian Bancroft, I must be held responsible for all the errors and abuses of those, who some two hundred years hence, will uphold the president in his usurpation, should he claim to do so, and contend, that, from the beginning of our government, he had the right to create a privileged order! All this you doubtless esteem a defence of Luke, as an historian, whom you seek to en-

list in proof of the Episcopal claims. Excuse me, if I say,

"Non tali auxilio,
Nec defensoribus istis."

7. I remark that Peter, and the disciples were so far from recognizing the right or authority of the Apostles to transfer the power of Christ's headship to Matthias, that they actually referred the matter to God, and prayed him to shew which one *He had chosen.* They never doubted, for a moment, the fact, that Christ was to make the choice. To Him they believed pertained the power, even when they proposed that the election of Jesus Christ should be determined by the use of the lot, after prayer. So far were they from undertaking to rule and govern the church, by virtue of Christ's transferred Headship, that they actually and formally referred the matter of filling the vacancy of Judas, to Him, as their acknowledged Lord and Supreme Head.

I remark, finally, that there is no notice of the ordination, or consecration, of Matthias to the office of Apostle. They gave forth their lots; the lot fell on Matthias, and he was numbered with the Apostles. This is all that is said about it. No notice is ever afterward taken of Matthias. We never hear his name mentioned, but in due season, the Lord Jesus Christ commissions Saul of Tarsus, and sends him forth, although as one born out of due time, yet not a whit behind the chief of the Apostles, who speaks of his authority received from the Lord, not from the Apostles, "to whom he gave place by subjection no not for one hour."

In view, therefore, of all these facts, I cannot but express my surprise, at the very bold and confident man-

ner, in which you think you have proved, from the case of Matthias, that the Apostles had successors, constituted such by themselves, with plenary authority, like their own, even that of Christ's Headship on earth. Your argument has failed in every particular. And you have brought out your conclusion in a manner altogether unsustainable.

"Few persons," you say, "are willing to reject the 'acts of the Apostles,' and therefore they must recognize the transfer of apostolic authority to Matthias. If so, the position is established, that the Apostles had successors." Truly! but there is an *if* in the case. I reject not the acts of the Apostles, nor should I, were I to say, that I see no evidence of what you affirm, that Matthias, by Divine direction, filled the vacancy of Judas. All that it can prove is, that Judas had a successor—that is all. What you say about the promise, "Lo! I am with you always to the end of the world," does not prove that they were to have successors of like authority with themselves. I see not how it "is a clear intimation that the (Apostolic) *office* was to continue." Nor, admitting that Matthias received like gifts with the Apostles on the day of Pentecost, does it help your argument, for if the context proves that the whole one hundred and twenty disciples, as well as the eleven, partook of the gifts, and if Matthias' endowment with them, was "the distinct recognition of the right to transfer their office," by the Apostles, then for the same reason, the whole one hundred and twenty must have been made, and recognized as Apostles, too.

The use you make of the numbers eleven and twelve, do not confirm your conclusion. What is said about

Peter's standing up with the *eleven*, does not of necessity imply, that there were eleven beside him—only that he was one of them, and the most conspicuous of the band that numbered eleven, and were commonly called "the eleven." There is, in fact, nothing positive to be inferred from the use of the word twelve, whether by Paul, in *Cor.*, xv, 5, or by Luke, in *Acts*, vi, 2, whom you quote; for after the death of Judas, and before the election of Matthias, on the very occasion when Christ uttered the words of your text, and but two verses after, John calls the college of Apostles, then numbering only eleven, *the twelve.* "But Thomas, one of *the twelve*, called Didymus, was not with them when Jesus came." There were actually but ten Apostles present, when Christ breathed on them, and said, "as my Father hath sent me, even so send I you." If this, according to your shewing, was their third and last commission, Thomas never was fully made an Apostle, for there is no proof that Christ afterwards addressed these words to him. Yet, these ten are spoken of as "the twelve."

The truth is, the phrase, the twelve, like the seventy judges, denoted the college, which, when complete, comprised just that number, neither more nor less, but did not imply, in every instance, that every one was present. There might be one or more absent, from the court of the seventy, still it would, by a very common license of speech, be called *the seventy*, that being its current and familiar name. So the apostles were designated for a season, the eleven, about the time of Judas' apostacy, and death, for a very obvious but temporary reason, but more frequently, *the twelve*,

because their number had been that, during the days of Christ, and is to be that, in the kingdom of Heaven, when the Apostles shall sit on twelve thrones judging the twelve tribes of Israel.

You dispatch, in a very summary way, the account, which Christ and Peter both give, of the design of the Apostles' office, that they should be witnesses, by saying, that there would have been no need to have *ordained* Matthias, if that was all. When you have proved that ever Matthias was *ordained*, then may you make use of it in argument, not before. This you have not done, and this I defy you to do.

Your first case, cited in proof of the apostolic succession, fails. In my next letter, I shall notice the further proof you attempt on this point, from the case of Timothy.

LETTER VIII.

THE ARGUMENT FOR TIMOTHY'S EPISCOPATE.

REV. AND DEAR SIR:

Your second argument, in proof of the "Apostolical succession," is taken from the case of Timothy and Titus, the former of whom, you say, Paul "placed as Apostle over the church at Ephesus, and the latter, over the church in Crete," with "supreme authority, to rule and govern the church, and also to set apart Elders and Deacons—inferior and subordinate ministers." Of the Apostles, you say again—so that I cannot have mistaken, or misrepresented, your views about the authority you claim to have been TRANSFERRED, to them, and through them, on your Bishops—"*All* power was centered in them, yet they, by the guidance of the Spirit, *transferred* their office to others, and also created inferior grades in the ministry, with limited powers, deriving these powers directly from themselves."

I shall notice your "proof," and the facts in the case. You have quoted, as evidence that "the Apostle places him, (Timothy,) over the church at Ephesus, and gives him the power to ordain Elders and Deacons, in the churches," what I am constrained to say, you will not find in either epistle to Timothy. Your quotations are garbled passages of the sacred Scriptures. Who that reads the following, pointed as

you have it, would not think, that the words you italicise, stood in the epistle to Timothy, just as you have given them? "St. Paul says, *the charge that I commit unto thee, son Timothy, that thou mayest know how thou oughest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of truth.*" You certainly intended it to be understood, that Paul gave Timothy this charge, for his direction, in the exercise of the supreme power of Christ's Headship, or of the Apostolical office—identical with you—which, you say, was *transferred* to him. I will not say, that you meant to deceive the reader, but this I must say, that "all must admit, who are familiar with the word of God," that you are egregiously mistaken.

In the 1st chapter of Timothy, and 18th verse, the first part of your quotation occurs, in these words—"*This charge I commit unto thee, son Timothy;*" all that Paul says, in immediate connection, to explain what charge it was he meant, you omit, and then you complete your quotations, as though they were one and indivisible, by taking the remainder from 1 Timothy, iii, 15—two chapters ahead—a garbled extract from another verse, in these words—"*that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*" Give me liberty to weave parts of different texts together, in this style, without reference to their immediate connection, and I can prove any thing I choose, from the Bible.

But, as I would not dare to do it, so I will not consent that you shall; and, lest you should say—that the general import is the same—and that you did but clasp

together the head and tail of Paul's charge to Timothy, leaving out *the body*, and merely alluding to it—let us examine it, for a moment, and see if it be the very sort of charge for which you have passed it off. *This charge I commit to thee, son Timothy*—what charge? his general charge at ordination? By no means; but this specific charge, "*according to the prophecies which went before on thee, that thou, by them, mightest war a good warfare; holding faith and a good conscience, which some having put away, concerning faith, have made shipwreck, of whom is Hymeneus and Alexander.*" 1 Tim., i, 18, 19. Paul, you perceive, charged Timothy, that he should demean himself as a minister of Jesus Christ, *according to the prophecies which went before on him*—i. e. previously delivered concerning, or to him.* It is a charge, relating to his personal piety and faithful ministry, that he realize fully, all that had been prophesied concerning him. Where is there any thing in all this, like giving him power to ordain Elders and Deacons? It certainly was not Paul's ordination charge, for it was delivered by letter. Ordination cannot thus be performed.

As to the other passage,† which you cite from, 1 Tim., iii, 15, the verse, in its connection, reads thus: "*These things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mightest know*

*See Rosenmueller and Bloomfield, &c., ad. loc.

† Since the above was prepared for the press, I perceive that a second edition of the sermon has appeared, in which it has been attempted to amend these garbled quotations. The language, with the exception of the words "*Son Timothy*," contained in the first part of the quotation from 1. Tim., i, 15, is taken from 1. Tim., iii, 14, 15. Had the quotation stood in the first, as in the second edition, I would have withheld the above remarks, and have only asked, by what sort of logic Paul's writing a letter of instruction, about various matters, to Timothy, proves that "the Apostle places him over the church at Ephesus, and gives him the power to ordain Elders and Deacons in the churches?" The quotation as it stands in the first, has much more of the semblance of proof, than as it stands in the second edition.

how thou oughtest to behave thyself in the house of God, which is the church, (a church—an assembly—the word EKKLESIA wants the article,) *of the living God.* Griebach connects the following words, viz: "the pillar and ground of truth," with what comes after, and commences a new sentence with them, *a pillar and ground* (or foundation) *of the truth,* and confessedly *great,* is the (this) mystery of godliness, God was manifest in the flesh," &c. This is Paul's own account of the matter. So far from its being a solemn ordination charge, *transferring* power to Timothy, to use your own favorite expression, the utmost you can make of it, is, that it is a letter of special instruction, to assist him in giving instruction to others, as to the general subject of prayer, of the dress and behavior of women, and of the qualifications of Bishops, Deacons, and Deacons wives. In all this, I see nothing like the *transfer of power,* or the charge of ordination, for which you plead. These instructions, given to Timothy, do not prove Timothy's supremacy, or prelatical power, in the church at Ephesus. They were far, very far, from constituting him a Diocesan Bishop.

The passage you quote in this connection, from 2 Timothy, ii, 2, does not prove Timothy, either to have been endowed with this power himself, or to have been authorized to transfer it to others. It did not form part of the same charge, and was written at a later date. All that you can fairly make out of it, is, that Paul would have Timothy careful, to seek out, and to introduce to the ministerial office, persons qualified to understand, and to preach, the great and gracious truths which he had heard and learned from Paul, and that

none others should be ordained. "Thou, therefore, my son, be strong in the grace that is in Christ Jesus, and the things thou hast heard of me, among many witnesses, the same, commit thou to faithful men, who shall be able to teach others also." This is a charge, which we Presbyterians feel to be as important, and weighty, as any other. But, while we severally realize our obligations to seek out, and while we endeavor to have thoroughly instructed, well qualified and competent men for the gospel ministry—workmen well instructed in the things which Paul taught—we have never yet seen, how our obligations, in this matter, require us to submit them to Episcopal ordination. That remains still to be shown; since you, in common with all prelatical writers, have failed in your argument here.

You have, indeed, asserted, that the name of Bishop was then given to the second grade in the ministry, the highest being designated by the term "*Apostle.*" The incorrectness of this, I shall have occasion, in a more suitable place, to show. At present, I remark, that the instructions, about Bishops and their qualifications, which Paul gave to Timothy, apply only to your second grade of ministers, viz: Presbyters, or according to your preferred nomenclature, "Priests," and not to your Diocesan Bishops, the successors of the Apostles, and themselves Apostles. Not a word of instruction, therefore, is to be found in all the New Testament, according to your showing, about the duties and qualifications of your Bishops, i. e. the Diocesans, or the "Episcopal Bishops," of the first grade above the Bishops or Presbyters of the Apostles' days.

Is this at all likely? I ask, in your own language, "would so great an office as Christ Himself had received from His Father, (be transferred) to feeble and short sighted men, without giving them instructions as to the manner, in which its duties were to be performed, and more especially, whether it could be transferred to others?" All Paul's instruction, according to your own admission, applies to the second grade. Timothy, therefore, was told all about making *Bishops*, i. e. *Priests*, but not a word about what sort of men should be made "*Episcopal Bishops*," i. e. APOSTLES, to succeed himself. It is passing strange, that not a word should have been said about your highest grade, in the epistle either to Timothy, or to Titus!!

The silence of Paul, on this subject, raises a very high presumption, that there was no such office, as your APOSTOLIC BISHOP, and that the distinction you make, along with Dr. Onderdonk, and others, between such Bishops, and Bishops of the second grade, whom he calls "Presbyter-Bishops," has no foundation in reality.

Still, you claim, that Timothy had *power to ordain*, and that this power extended to what you call the two inferior grades of the ministry, viz: the Presbyter-Bishops—answering to your Priests—and the Deacons. You quote, in proof of this, the passage, "*lay hands suddenly on no man.*" Power to ordain, does not prove Timothy to have been an Apostle, unless you first establish an inferior grade in the ministry. This, you have not done.

That the Deacons were the lower grade of the ministry, you think "is evident from the fact, that St.

Stephen and St. Phillip, both Deacons, *preached*, and the latter, baptized." There is no proof that ever Stephen PREACHED. All that is said about him, is, that when certain members of the Synagogue of the Libertines, DISPUTED with him, they could not resist the wisdom and the Spirit, by which he spoke." *Acts*, vi, 19. Many an excellent Presbyterian Deacon can give proof of his talent for disputation, and of his skill in silencing adversaries by the force of argument, yet do we not account such preachers, for all that. We hold, that laymen have a natural right to speak, and to dispute, if they find it necessary, on subjects connected with religion. The right of speaking, and disputing privately, socially, publicly, as opportunities may be afforded, pertains to men, naturally. It is not the right, exclusively, of the ministry. *See Acts*, viii, 4. You may call it LAY-PREACHING. We do not so understand it. The preaching of the Gospel, which pertains to the ministry, and is authoritative like the proclamation of a herald, is very different from any thing you can show, that ever Stephen did proving him to have been a publicly authorized, or ordained, minister of the Gospel.

And as for Phillip, who also baptized, we are expressly told that he was an *Evangelist*, *see Acts*, xxi, 8—a distinctly recognized officer in the church of God! *See Eph.*, iv, 11, so that what of right pertained to him *as such*, cannot legitimately be referred to the office of Deacon, to which he seems first to have been called. Especially, when the duties of a Deacon are so carefully stated to have been those of a secular character, *see Acts*, vi, 1–3, viz: the daily ministration or

distribution of food or help to the poor; and when, in Paul's instructions given to Timothy, 1 *Tim.*, iii, 8–13 relative to the Deacon's qualifications and duty, there is not a word, directly or indirectly, implying that they were *publicly authorized teachers*, commissioned *preachers or heralds of the Gospel.*

The fact, that Peter and John, together, laid their hands on the converts at Samaria—that the converts thus received the Holy Ghost, does not prove either, that Phillip was a Deacon, or that he was inferior to them. It was nothing like your rite of consecration, for Peter and John officiated together, and they, on whom they laid their hands, received the Holy Spirit in a *visible* manner, so that even unbelievers, saw it, *Acts*, viii, 18. All that can be fairly affirmed, in relation to it, is, that the Apostles Peter and John, themselves, endowed with *miraculous power and visibly imparted*, also communicated to the converts at Samaria, in the same visible manner, the miraculous gifts of the Spirit. It proves, indeed, the superiority of Peter and John, *as Apostles;* but, that superiority, consisted, among other things, in power to impart, miraculous gifts, and the Spirit, *visibly*, to them that believed—not in ruling, governing, ordaining, and such like things.

The power to ordain, and to discipline, they did exercise; but it was *as Presbyters*, styling themselves such, and accounting themselves FELLOW-PRESBYTERS, with others, who, you say, were inferior to them, *see* 1 *Peter*, v, 1; 2 *John*, 1; 3 *John*, i. It is essential to your claims, that you prove—1. That Timothy—and the same remarks apply also to Titus—possessed the qualifications, was endowed with the powers, and dis-

charged the duties of an *Apostle*. 2. That he possessed powers of a grade superior to Presbyter-Bishops. 3. That such powers were designed to be permanent in the church, &c. And 4. That he was regularly constituted a Diocesan Bishop, with plenary authority to rule and govern the ministry and the churches. You have proved none of these points, essential to your argument; nor have they been proved by any prelatical writer.

I have shown what were the qualifications, powers, and duties, appropriate and peculiar to the Apostles. Timothy possessed none of them; nor do we ever read of his having imparted visibly, the Spirit, or done any of those things, peculiar to the Apostles. Before you can cite the power, to ordain, to express judgment, to exercise discipline, or to rule in the church, which Timothy possessed, as proof of his being an Apostle, you must prove, that these pertained EXCLUSIVELY, to the Apostles. This has ever been denied. Every prelatical writer, as yet, has failed to prove it. It avails you not to say, that the Apostles had power to ordain—which no one disputes—unless you can prove, that *they* ALONE, had this power, and that it was *peculiar* to their Apostolic office.

Mr. Barnes,* exposed fully, the inconclusiveness of Dr. Onderdonk's reasoning on this point; and undertook to show, that, while he assumed this falsely, there is not the trace of evidence, in any of the full and separate accounts given of their appointment, in *Mat.*, x, *Mark*, iii, 12, and *Luke*, vi—and also, that there is not, in any of the important and minute instructions given

* See his Episcopacy Examined.

to them, the least hint, either that the power to ordain pertained exclusively to them, or that they were superior in ministerial rights and authority. Not a word was intimated to this effect, when the seventy disciples were commissioned at once, *Luke*, x, 1–16; nor after the resurrection of Jesus Christ, *Mat.*, xxviii, 18–20, *Mark*, xvi, 15–18, *Luke*, xxiv, 47–49; nor is there any where else, in the New Testament, proof, that this power to ordain, and superiority of ministerial rank, dignity and authority, were peculiar to the Apostolic office. When will you, gentlemen, who insist upon your being Apostles, and possessed of Apostolic powers, meet this point, so essential in your argument, and give us *proof*, and not assumption? It has been called for, for hundreds of years, but has not yet been produced.

The distinction between Apostles and Elders, we admit, and have shown wherein it consists. Dr. Onderdonk's attempt to cite that distinction, in proof of superiority as to ministerial power, is a begging of the question. Let the superiority be first established; then he may cite the distinction, but not before.

What you say, therefore, about Timothy's power to ordain, being proof of his apostleship, is to no purpose, till you have met this point. Nor is it to your purpose, to tell us of Paul's instructions to Timothy, about judicial cases. It is a very common thing among us Presbyterians, in writing to each other, to give similar advice, yea and sometimes too, to private members of the church, never to receive an accusation against an Elder, or even any one else, but before two or three witnesses; which, if it were universally practiced among ministers

and church members, how much slander and mischief would be prevented. The Elders of the Presbyterian church in this city, not very long since, addressed a letter to its members, inculcating this great principle of christian morality. None of them ever dreamed, that, by such advice, in relation to the great obligations which lie at the foundation of social order and of christian peace and fellowship, we were conferring on them judicial power.

You assume what is to be proved, that Paul, in writing to Timothy was endowing him with official authority; whereas he was only illustrating, and expounding, or giving instruction and counsel as to, the great principles of right, of truth, of morality, and of christian fellowship, which it behooved him, and every Evangelist, Bishop, or Elder, to understand; and even suggesting private advice, for his own personal benefit, and for the preservation of his health.

Still less to the point is your allusion to the fact, that Paul told Timothy "to charge some that they teach no other doctrine, than that which Paul himself had made known to them"—which any and every Presbyter is competent to do, who is himself instructed in the doctrine of Paul, and which implies nothing of the power of ordaining and deposing, or ruling and governing. Neither, from all that you, nor from what other advocates of Episcopacy, have written, nor in all the controversies on the subject, has proof been produced of any one of the first three things I have mentioned so essential to the argument, viz: that Timothy was an Apostle,—that he possessed powers superior to

Presbyter Bishops—and that such powers were designed to be perpetual in the church.

You insist, however, that he was constituted Apostolic Bishop of Ephesus. If so, we grant that you have proved all. Your argument is this: the chargeof Paul, to the Elders of Ephesus differed, radically, from that to Timothy, and involves, neither the power of ordination, nor power over one another—nor proves that Timothy was appointed over them as their superior, their governing Bishop. The grand difference in the charges to Timothy, and to the Elders of Ephesus, on which you lay so much stress, is, that the charge to Timothy was to HIM *personally*, whereas that to the Elders was *to them* COLLECTIVELY *as a body*. You certainly are aware, that the charge to the Elders was delivered personally by Paul, when they met him at Miletus,—that that to Timothy was written to him as an individual—but that neither was an official charge appointing to office, or *transferring* power. You must admit that they were Elders before this charge was delivered—as was Timothy an Evangelist, before he received Paul's letter. We are not, therefore, to infer, in either case, the "transfer" of power from the Apostle. Whatever power they severally had, they had it before; and therefore, if it is to be determined from Paul's charge, it must be inferred from the things and duties referred to. You see nothing, however, in the Apostle's charge to the Elders, implying any thing else than power to "nourish the members with the bread of life"—which is all you admit that *feeding the church of God* imports, and obligations "to be watchful over themselves lest some might be led away from the faith." Allow you

to define the Apostle's terms to suit your argument, and to assume, as he does, the very thing in dispute or to put interpretations on Paul's language which are denied to be correct, and you may bring out the proof to suit you.

But, let us look at Paul's language. Although the charge to Timothy, is more extended and minute, and that to the Elders of Ephesus, more general and comprehensive, yet does the latter include all that the former can be claimed to mean. The whole point and force of the argument, as drawn out by Dr. Onderdonk, turns on the circumstance that in writing to Timothy, Paul says, "THOU," but in speaking to the Elders, he says "YOU." The logic of this argument has yet to be shown. Whatever duties were appropriate to Timothy as a Presbyter, either personally, or in common with his fellow Presbyters, Paul of course in writing to Timothy for his benefit, and especially as an influential teacher, would use the singular *thou*. Before you can use this circumstance for your purpose, you must prove superiority. The mere use of the singular does not prove it—nor does the nature of the duties enjoined, nor the advice given.

The language of Paul to the Elders of Ephesus, is "Take heed, therefore, to yourselves, and to all the flock, over which the Holy Ghost hath made you overseers (bishops)—to feed the church of God, which He hath purchased with His own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things,

to draw away disciples after them. Therefore,* watch." Now the first thing worthy of notice here, is the comprehensive injunction of the Apostle, covering three great classes of duties peculiar to those who exercise the Episcopal office. They were 1st, *to take heed to themselves.* The context shows that the Apostle meant, not each man to take "heed to himself," but mutually, reciprocally and severally, EACH to the other.—I know no better language to express, briefly and comprehensively, all that we Presbyter-bishops feel bound to do towards each other, in the way of discipline, and yet claim no superiority of one over the other. 2d. They were *to take heed to all the flock,* and in this, as well as the former respect, to do it *as Bishops,* or overseers. Diligent attention to discharge Episcopal duties and obligations, to her members, and to the church collectively, is what Paul here urges—nor can you possibly make his words mean less. 3d. They were *to feed the Church of God.* It was to accomplish this the more effectually, that he urged them to take heed to discharge their Episcopal functions. Yet you tell us, all this means "those duties *only*—that relate to the pastoral office, such as feeding the church, that is *nourishing the members with the bread of life.*"

Now, sir, you certainly are aware that the word feed, here used by the Apostle, POIMANEIN, means more than preaching, praying, exhorting, giving counsel and administering the Lord's Supper. Did you mean to convey the idea that it does not? surely you know that it literally means to do the work—to discharge the office—of a shepherd; and also, that the duties and office of a

* Acts, xx, 28-31.

shepherd and a Bishop, are identical, in the estimation of the Apostle Peter, who says that Jesus Christ is the Shepherd and Bishop of souls, 1 *Peter*, ii, 25. The pastoral and Episcopal office were identical, in so far as Jesus Christ, the Great Head of the Church, possessed them. How come you then to separate them, while nevertheless claiming, that He *transferred* that Headship to the Apostles? Your opinion is of little value when you tell us, that your Apostolic Bishops are something greatly superior to pastors, as long as the fact cannot be denied—that, so far as Christ is concerned, there was no difference.

Beside, I would ask, are you not aware, that the power of discipline—the power to rule and govern the church—is actually expressed by this phrase *feed the Church*? The Lexicographers will tell you, that it is used to signify ruling, governing, both by classical and scriptural writers. *See, also, Mat.*, ii, 6. "That shall *rule* my people Israel." *Rev.*, ii, 27. "He shall *rule* them with a rod of iron"—It is the same word. Peter identifies this feeding, with doing the work of a Bishop, 1 *Peter*, v, 2. Dr. Onderdonk has admitted that the word has this meaning;* but he claims, that this power to rule, pertaining to the Presbyter-bishops, as he calls them, or to the pastors as you call them, extended only to the church members, whereas that of Timothy related to the clergy; but the proof of this he has not adduced. His argument is, that Paul's charge to Timothy implies the grant of higher powers to Timothy, than what is implied in his charge to the Elders at Ephesus.

*Works on Episcopacy, II. 433.

I have shown that the only difference is to be found in these two circumstances, viz: 1st, that Timothy's charge was addressed to him *personally*, because contained in an *epistle* sent to him, while that to the Elders was done *collectively*, they being all present together; and 2d, that while Timothy's charge is drawn out in more minute details, that to the Elders is more general but equally comprehensive, and neither of these circumstantial points of difference, can be tortured into proof of Timothy's superior power,—as though *he* was to rule and govern the *Elders*, and *they* to rule and govern *the Church*. If Timothy's business was with the clergy, Paul has most strangely failed to render his charge to him in this matter, intelligible.

Being thus deprived of these assumptions, you will find it impossible to establish the fourth point, so essential to your argument, viz: that Timothy was constituted Diocesan of Ephesus, or a traveling Bishop—should you object to my giving him a Diocesan character—and that he was, as such, possessed of authority to rule and govern the clergy, i. e. of power superior to Presbyter-bishops. You have said that Timothy was not placed over the Elders of Ephesus, when Paul delivered to them his charge. Paul had been absent from Ephesus for some time, so that according to your own admission, there was no "Episcopal Bishop" there, at that time. Now, when he sent for the Elders, or Pastors and Bishops of Ephesus, which you call them, to meet him at Miletus, and delivered to them his charge, it was evidently, *see Acts*, xx, 22, under the impression, that it was highly probable this would be his last interview with them, and charge to them. Yet

not a word did he say to them about a superior Bishop; nor was the least hint dropped, that ever such an office would or ought to be appointed by them. It is very strange, if a superior grade of Bishops existed, and was to be permanent, that some allusion should not have been made to this high functionary, and to their duties toward him! Especially, when it was so essential, as you teach, for him to keep up the line of succession. This silence of Paul, on the subject of "Episcopal Bishops," when charging the Elders of Ephesus, and his further, and still more unaccountable, silence, when giving Timothy his instructions, prove conclusively, the utter fallacy of those assumptions, which you quote, in common with all the advocates of prelacy, and without which, you could not even have the appearance of argument. As there is no proof, according to your own admission, of there having been a Diocesan, or Apostolic Bishop, at Ephesus, when Paul sent for the Elders to meet him at Miletus—as no plea will or can be put in, in favor of Timothy's being such at that time—and as there is, therefore, no proof of there having been a superior order of clergy in Ephesus, you are limited, in your argument, to these two points, neither of which you can establish, but both of which you have assumed, viz: 1. That, because Timothy was *called* an Apostle, he was possessed of the powers of the twelve, and therefore superior to Presbyter Bishops; and, 2. That Paul actually appointed him to this high dignity and station, after he had given his charge to the Elders of Ephesus.

You have called Timothy an Apostle, and so have other prelatical writers; but suppose he had been cal-

led such in the Scriptures—what then? The word Apostle is, sometimes, used in its *generic sense*, to mean expressly *a messenger*, without defining his powers, and at others, in a *specific sense*, to denote the highest grade of officers in the church of God—the twelve men called and chosen of Jesus Christ, to be His witnesses throughout the earth. Before you can avail yourself of this circumstance, you must prove, that Timothy was called Apostle, in the very same specific sense, and with the very same powers, in which that term specially designated the twelve. This you have not attempted; nor has it been done, by any prelatical writers, that have embarked, at any time, in this controversy.

But not to insist on this; I deny, that there is any evidence, that Timothy was ever cal led anApostle. In 1 *Thess.*, i, 1, Paul and Silvanus, and Timotheus, are named as the writers of this epistle, and in 1 *Thess.*, ii, 6, Paul says, "nor of man sought we glory, when we might have been burdensome as the *Apostles* of Christ." It is only by inference, or implication, at most then, that Timothy was called an Apostle. But is that inference correct? It will not be denied, that Paul often speaks of himself in the plural number. That he does so in 1 *Thess.*, ii, 6, is evident from the context. The first two verses, of this second chapter, show, that he had reference to himself alone, for Timothy was not with him at Philippi. *Thess.*, ii, 1, 2.

Beside, there is proof, in the epistle itself, that while Paul entered, by christian courtesy, the names of Timothy and Silvanus, as concurring with him, in that epistle, he, nevertheless, expressed himself so as to have

it distinctly understood, that *he, personally*, was the writer. Compare 1 *Thess.*, iii, 4–11; iv, 9, 10; v, 1, 12, 14, 23, 25, 27.

Still further, Paul was very careful to distinguish himself, as *an Apostle by office*, from Timothy. Both in 2 *Cor.*, i, 1, and *Col.*, i, 1, he uses these words, "Paul, an *Apostle* of Jesus Christ, and Timothy *our brother*." It does not at all comport with his usual modesty, to assume to himself a dignified title, and to withhold it from Timothy. There is no place, where Paul uses his own and Timothy's names together, in which he ever recognizes Timothy as an Apostle like himself. Compare 2 *Cor.*, i, 1; *Phil.*, i, 1; *Col.*, i, 1; 1 *Thess.*, i, 1; 2 *Thess.*, i, 1. It behooves you to account for this very singular punctiliousness on the part of Paul, if Timothy was an Apostle. The proof is much stronger that he was not, than that he was. All your proof, therefore, of Timothy's superiority in office, on this ground, vanishes.

The second assumption, which you have not proved, is, that Paul appointed him over the Church, as Episcopal Bishop, or Apostle at Ephesus. Paul's own account of this matter is, that *he left* him there for a special purpose, when he himself went into Macedonia. I *besought* thee to abide still at Ephesus, when I went into Macedonia, 1 *Tim.*, i, 3. Strange, marvelously strange, language, to hold, if Paul meant to say, that he had appointed and placed him over the church as "Episcopal Bishop!" The design of his leaving Timothy behind him, as the context shows, was to counteract the heretical Jewish teachers, who were giving heed to fables, &c. Did Paul make Timothy Bishop,

to get rid, himself, of the responsibility of disciplining these false teachers? The idea is ridiculous.

This is the only account we have in the New Testament, of Timothy's ever being at Ephesus, as Mr. Barnes told Dr. Onderdonk. So far from there being proof, that he was appointed *permanent* "Episcopal Bishop," over the church at Ephesus, there is proof to the contrary. Paul states, expressly, that the service for which he had besought him to remain at Ephesus, was to be rendered till he came back. *See* 1 *Tim.*, iv, 13, *and* iii, 14, 15. Beside, there is just as much proof, that Paul appointed him Bishop of Thessalonica, as of Ephesus. Indeed, more, for he speaks more like exercising an appointing power in the former, than in the latter case. *See* 1 *Thess.*, iii, 1, 2. In the latter case, he *besought*, but in the former, he *sent*, Timothy to do something, which, according to your views of church government, pertained to an "Episcopal Bishop."

It is certain, that Timothy did not permanently remain at Ephesus. He was with Paul at Rome, in his first imprisonment, and united with him, in the letters to the Colossians, Philippians, and Philemon. There is not the shadow of proof, in the 2d epistle to Timothy, that it was directed to him at Ephesus. There is proof of the contrary; for Paul tells him, he had sent Tychicus to Ephesus. 2 *Tim.*, iv, 12. It would rather appear from the following verse, that it was directed to him at Troas. Tychicus needed not a letter of introduction to Timothy. The language is not of that tenor. The note, added at the close of the 2d epistle to Timothy, declaring him to have been appointed Bishop of Ephesus, you are well aware, has no authori-

ty, either as Scripture, or history. The epistle written by Paul, to the church at Ephesus, recognizes nothing like an "Episcopal Bishop," there. You cannot adduce any proof, from the Scriptures, that Timothy was ever permanently resident in Ephesus—that he ever was ordained "Episcopal Bishop" there, or any where else—or that his stay at Ephesus, was any thing but temporary, and for a special purpose.

Dr. Onderdonk correctly says, "no argument is worth taking into account, which has not a palpable bearing on the clear and naked topic—the *scriptural evidence* of Episcopacy."* For the scriptural testimony, and history, in this matter, set forth distinctly, and fully, I refer you to Dr. Wilson, who sums up the whole to this effect; that "the office of Timothy was given to him prior to his visiting Ephesus. The duty assigned him, was afterwards declared to be the work of an *Evangelist.* 2 *Tim.*, iv, 5. His appointment to Ephesus, was temporary, being limited, at farthest, to the time when Paul should come to him. But an earlier period of its termination, was evidently, left to his discretion, which he exercised, by coming to Paul into Macedonia. Thus there was a description of the connection, if any had been fixed; but none such was intended; the epistle was neither a commission nor an ordination, but a *mere letter of instruction,* directing him, in the discharge of his high and important office of Evangelist."†

* Works on Episcopacy, I., p. 419.

† Primitive Government of the Christian churches, pp. 261, 262.

LETTER IX.

TITUS AND BARNABAS.

REV. AND DEAR SIR:

The case of Titus, which you cite, in proof of the Apostolical succession, is no more conclusive, than that of Timothy. They are substantially the same—with but one or two slight shades of difference, wholly circumstantial. You confidently affirm, that Titus was "placed over the church in Crete, by St. Paul, as their Apostle or Bishop." The proof you offer, is, first, what Paul says, *Titus*, i, 5, "For this cause, left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every city, as I had appointed thee." I know not what to think of the assertion, you so recklessly make, immediately after quoting this passage. You say, "you, no doubt, are familiar with the fact, that there were one hundred cities in the island of Crete, and yet St. Paul gives *the charge of every church* to Titus." Do you mean to say, that churches had been organized in every city? and that Titus was appointed to oversee them all? Your language would make that impression; but I cannot think you designed it to do so. The proof of the fact you cannot produce. Paul's directions to Timothy imply the contrary.

Dr. Onderdonk has presented the argument as fully and forcibly as it can be. Like that, from the case of

Timothy, however, it turns on the word "*thou*," which he makes emphatic, as though there were other and inferior ministers, but Titus prëeminently, emphatically, exclusively, was appointed to *ordain* elders in every city, and to govern as Apostolic Bishop. This, like the former, is begging the question. Before this argument can have any conclusiveness, it is necessary to prove, 1st, that there were Presbyter-bishops ordained in Crete when Paul left it. 2d. That Titus was appointed with powers superior, as a permanent officer, or, as you have it, placed over the one hundred churches in Crete.

What the facts in the case were, we can best ascertain by referring to the terms and design of Titus' appointment. He was *left* in Crete—a strange word to denote *permanent appointment* to an office; but a very appropriate one to use, where a special important work, commenced by one under the necessity of leaving the place, was assigned to another and fellow laborer, who was to stay behind. Paul, it seems, had been in Crete, and had preached in some of its cities. That he did so in *all*, there is no proof. As was his custom, when the gospel was first introduced and blessed of God among a people, he was careful to select appropriate men for the offices of Presbyter and Deacon—in due season to ordain them—and thus to give the churches he formed a permanent organization. He first planted, and afterwards ordained. Sufficient time had not elapsed for him, after the conversions which had taken place, and the fruits produced by his and Titus' labors, to ordain Elders. To perfect this work, when called from Crete, he left Titus behind him. "For this cause,"

says he, left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee."

The original word, here translated *appointed*, is never used, in the New Testament, in the sense of ordaining to an office. It means to set in order, to arrange, to regulate, and evidently refers, in this case, to the plans, views and purposes, which Paul had made known to Titus, before he departed from Crete, and for the carrying out and accomplishing of which, he left him there. Two ministers, traveling and laboring together, and, having been blessed of God to the conversion of sinners in several towns or villages, where no church had been organized, would not immediately ordain Elders or Deacons, or organize churches. They would take sufficient time first, to prove the truth and stability of their work. After having arranged their plans, and selected the appropriate men for Elders and Deacons, or given appropriate instruction, should the one of chief influence and age be called away, what more natural, than that the other should be left behind to consummate the work? and what more natural, than that he should express his wishes, and state the arrangements he judged proper, to be carried into effect? Such things occur among Bishops, claiming neither to be Diocesans, nor of a superior order.

Such, precisely, was the work, to which Paul deputed his friend and fellow laborer, Titus. Where is there proof, in all this, that Titus was of Diocesan authority? or that Paul constituted him Bishop of a superior order in Crete? or that he placed him over the churches in Crete, as their permanent ruler? None

whatever. When the chief architect leaves a workman behind him to carry out his design, and to finish the building they had commenced and been laboring on together, who ever dreams, that he is to become permanent ruler of the house, and to appoint his successors, and they others, *ever* after him? The idea is absurd. Equally so, does it seem to me, is it to argue, on such ground, the permanent superiority of Titus, as Apostolic Bishop of Crete.

Titus was appointed to discharge an important duty, when sent by Paul to Corinth with the first epistle. *See* 2 *Cor.*, viii, 6, 16; xii, 18. It appears from various passages, that Titus had been successful in rectifying the various disorders which had existed among this people, over whom officers had not been appointed by Paul. 2 *Cor.*, vii, 6–16. Having met Paul in Macedonia, and given him an account of his success, it refreshed his heart, and he sent him to them, with the second epistle, and soon after followed in person. Did Paul appoint Titus Bishop of Corinth, because he sent him to rectify its disorders, and they manifested their obedience to him? There is just as valid a reason to believe he did, as to believe that he placed him permanent ruler or Bishop apostolic over the churches of Crete.

So far from Titus being made either permanent or superior Bishop of Crete, it appears, from *Tit.*, iii, 12, that the arrangement was intended to be only temporary. "*When* I shall send Artemas unto thee or Tychichus, be *diligent to come unto me at Nicopolis.*" By that time, he would have done the work for which he had been left, and Paul, who loved him so dearly, could

not bear to be long deprived of his companionship in his labors. *See* 2 *Cor.*, ii, 12, 13.

Paul expected to meet him at *Troas*, but being disappointed, went in pursuit of him into Macedonia, where he was his companion. He was with him also at Jerusalem. *See Gal.*, ii, 1. Does this look like being placed permanently over the churches in Crete? Beside, Paul states, explicitly, that he departed to Dalmatia, 2 *Tim.*, iv, 10; and whatever he did there, or at Corinth, or Crete, is not known. There is no more proof, therefore, that Titus was superior Bishop of Crete, than that Timothy was of Ephesus. What you alledge about his power, to ordain Elders, and to reject heretics, does not prove him to have been an Apostle. I present your argument, as it was long since put into the mortar and beaten to powder, by the late Dr. Mason.

"*Episcopal Argument.*

"Titus ordained elders in every city. Therefore, Titus was Bishop of Crete.

"*Parallelism.*

"Paul and Barnabas ordained Elders in every church, to wit: in Lystra, Iconium, and Antioch, at least. Acts, xiv, 20–23. *Therefore*, Paul and Barnabas were joint Bishops of Lystra, Iconium and Antioch.

"*Episcopal Argument.*

"Timothy instructed and charged the Ephesian Elders. *Therefore*, he was Bishop of Ephesus!

"*Parallelism.*

"Paul instructed and charged the Ephesian Elders. *Acts*, xx, 17. *Therefore*, Paul was Bishop of Ephesus.

"*Episcopal Argument.*

"Timothy had power to inflict censure on Presbyters, and even to excommunicate heretics. *Therefore,* Timothy was Bishop of Ephesus.

"*Parallelism.*

"Paul had power to excommunicate offenders in the Corinthian church. 1 *Cor.*, v, 5. *Therefore,* Paul was Bishop of Corinth.

"The parallel might be run further; but the foregoing will evince, that the very same mode of reasoning which proves Timothy to have been Bishop of Ephesus, and Titus of Crete, will also prove every one of the Apostles, to have been Bishop of every place where he exercised any of the functions, which the Episcopal church has restrained to her prelates. This her advocates know to be absurd, and so does all the world beside."*

There yet remains one other consideration, sometimes adduced, in proof of Titus being an Apostolic Bishop, that he, as were Timothy and others, was called, at least by implication, an Apostle. This is one ground on which you affirm as "fact that Barnabas was raised to the Apostleship." Luke says, *Acts*, xiv, 14, "which when *the Apostles*, Barnabas and Paul, heard of," &c. Does, then, the use of the name Apostles prove, that all they, to whom it was given, were raised to the Apostleship? You certainly are aware, that the word has its generic import, and its specific signification as a title of office, just as have the words Presbyter and Deacon. By what act of logic do you claim, it must always be specific, when it avails the

* The works of Dr. Mason, vol. 3, p. 190, 191.

cause of Episcopacy, and generic, when it does not? We, who maintain ministerial parity, affirm, from the word of God, that, as a term of office, the word *Apostle* denoted those, whom Jesus Christ Himself called, chose, and commissioned, to be the WITNESSES *of his resurrection*, to whom He gave power and authority *as the* DISPENSERS *of miraculous gifts*—and as *the inspired* REVELATORS of Divine truth—and those only.

Whatever authority they had, as rulers and governors, it was in exact accordance with the Saviour's own prohibition of any one attempting, or thinking, to have preëminence or superiority. As Presbyters and Ministers, they officiated in ordaining, organizing churches, administering discipline, and ruling and governing the churches, *see Acts*, xv; xvi, 4—calling themselves, as we have shown, Presbyters and fellow Elders. When, therefore, the term Apostle, is given to those that were uninspired, unable to impart miraculous gifts, and not called, qualified, and deputed, by Christ Himself, to be witnesses of His resurrection, it must, according to a well known and established law of speech, be understood, in some other and appropriate sense, and not specifically as a title of office.

That it was used in other senses, will not be denied. The twelve were the Apostles of Christ, but the brethren were "Apostles of the churches." *See* 2 *Cor.*, viii, 23. Paul is very careful, in the case of Titus, as well as of Timothy, never to call him *an Apostle of Jesus Christ.* But he says, "whether any inquire of Titus, he is *my partner* and fellow helper, concerning you; or our brethren be inquired of, they are the *messengers* (Apostles,) *of the churches* and the glory of

Christ." You must, therefore, settle the point, whether Barnabas, and Timothy, and Titus, and Epaphroditus, and others called Apostles, were called so, because commissioned and sent of Jesus Christ—His *Apostles* OFFICIALLY, or, because they were commissioned and sent by the churches for a particular work—"Apostles of the churches." This is indispensable, before you can legitimately venture to urge an argument, in favor of their being raised to the Apostleship, from the fact that they were called Apostles.

Epaphroditus was an Apostle of the Philippians, *i. e.*, the messenger they dispatched, *Phil.*, ii, 25. Paul and Barnabas were the messengers dispatched by the church at Antioch, *see Acts*, xiii, 1–4; and, therefore, both Barnabas and Paul were called, while engaged in the same mission at Lystra, the Messengers or Apostles—*Acts*, xiv, 14.

You will not, I presume, in opposition to Dr. Onderdonk's argument on the subject, say, that Paul and Barnabas were ordained Apostles of Jesus Christ at Antioch, by the laying on of the hands of Presbyters. It behooves you, therefore, to show when Barnabas was ordained such. I say that he never was, and challenge you to produce a solitary case, where any one but the twelve are called the *Apostles of Jesus Christ*, which, as Paul uses it in almost all his epistles, was appropriately their official title. You will find some called Messengers or Apostles, in general, as John had his Messengers or Apostles, *Luke*, vii, 24, and Christ, too, *Luke*, ix, 52, and some, Apostles or Messengers of the churches, 2 *Cor.*, viii, 23, but none emphatically and officially THE APOSTLES *of Jesus Christ*. You will

find also, that, even in Paul's days, there were men pretending and claiming to have been raised to the Apostleship. But he says, "such are FALSE Apostles, *deceitful* workers, TRANSFORMING THEMSELVES into the *Apostles of Christ.* And no marvel; for satan himself is transformed into an angel of light. Therefore, it is no great thing if his ministers also be transformed, as the ministers of righteousness," 2 *Cor.*, xi, 13–15.

It seems that the churches, at a very early day, were infested by these arrogant pretenders. They found it necessary to put their claims to the test—to try them by the rule laid down by Christ; for the Angel of the church of Ephesus, is commended by Him for having subjected their credentials, and pretensions, to the test, and rejected them. "Thou hast tried them which say they are *Apostles* and are NOT, and hast found them *liars.*" *Rev.*, ii, 2.

So much for the use of the name. It was rather a suspicious affair, according to Paul, and the Saviour, for a man to claim to be an Apostle of Christ, either at Corinth or at Ephesus. But you will urge, most probably, that Barnabas, along with Paul, ordained Elders, and confirmed the souls of the disciples. *Acts*, xiv, 22–23. The power of ordaining, I have shown, was not among those enumerated by Christ as pertaining to the Apostleship. It is not in the inventory. It belongs to the Presbyterate. As Presbyters, they ordained; so that the power of confirming is all you have left to prove Barnabas to have been an Apostle of Christ. There is no proof to be produced from the New Testament, of the Apostles having practiced such a sacramental rite as that in use among Episcopalians

and Roman Catholics, called confirmation. They CONFIRMED CHURCHES, and CONFIRMED the *souls* of the disciples, which they could do, and which is still done by the ministers of Christ, by preaching the word—exhorting and instructing, and by ministerial visitation. You ask a great deal too much, and draw too large a conclusion, when you require us to take such passages as proof of such a rite.

I object not to the use of confirmation practiced in your churches, as a means of human device for bringing the catechumen, the adult, the newly converted person, those who are about publicly to enter into covenant with God and with His church, to recognize, assume and solemnly profess, their cordial consent to their obligations, to lead a holy life, and to walk in the faith and obedience of Christ; for a similar practice obtains, and is found very useful, in most of our Presbyterian churches. But to dignify it as a sacrament or Divine ordinance, and to pretend that you have power, by the laying on of your hands, to impart the Holy Spirit, is a thing so perfectly absurd, that I cannot persuade myself you could ever attempt or imagine it.

The Apostles of Jesus Christ, had power, by the laying on of their hands, to impart the Holy Spirit. This, however, was done visibly, miraculously, and consisted in endowing the converts with power to work miracles. None other than the twelve possessed this power. *See Acts*, viii, 14–19; xix, 1–6. So Paul longed to see the christians at Rome whose faith was spoken of throughout the world, that *he* might impart to them some spiritual gift, to the end they might be established or confirmed, *Rom.*, i, 11. It does not appear,

that, whoever first organized the church at Rome, there had any Apostle, at that time, visited them, who had thus, and in this most important way, as *Christ's witnesses* and Apostles, essayed to confirm them.

Moreover, they were miraculously qualified, as in the cases of Ananias and Sapphira, and of Simon Magus, to detect imposition; and it occasionally happened, that, under their preaching, the Holy Spirit *fell* upon the converts. In all respects, the functions of their office were, either miraculous or extraordinary. Before you can claim that Titus or Barnabas were, or, that any of your Episcopal Bishops are, successors to the twelve in THE APOSTOLIC OFFICE, you must SHOW YOUR CREDENTIALS: i. e., you must prove, that you possess supernatural endowments, can work miracles, and visibly impart the Holy Spirit, all which things were peculiar qualifications or functions of the Apostolic office. Till this is done, we deem ourselves bound to treat with utter disrespect, every claim to superior reverence for your Bishops, as Vicars and Apostles of Jesus Christ. Ignatius, Bishop of Antioch, solemnly disclaimed the title*—would not pretend to Apostolic authority, although ordained, as you say, by St. Peter. It would be strange, indeed, passing strange, that the Apostles should have entrusted, to an ecclesiastical corporation, with power of perpetuating itself, all their ministerial rights and authority, without the miraculous gifts and endowments necessary to qualify them for discharging the functions of such an important office. Our credulity cannot be so imposed upon.

The views, which I have given, of the nature, duties,

* See Igna., Ep. ad., Rom. 4, et ad. Trall. 3.

and design, of the Apostolic office, and which render it, essentially and characteristically, different from the Episcopacy, you are certainly aware, are not peculiar to non-Episcopal denominations. Dr. Rice, in his controversy with Bishop Ravenscroft, quotes the views of Dr. Barrow, which, though employed in argument against Popery, are as decisive against prelacy. I conclude this lettter with the extracts he made from the works of this celebrated divine. I might also refer you to Archbishop Potter, and to Bishops Hoadly, Pearson, Davenant and Fell, and to Whitley, Willett, Hooker, Chillingworth, Dodwell, &c., but it is unnecessary. Until the argument of Barrow is met, we cannot but regard all Episcopal pretensions to Apostolic authority, as usurpatious.

"The Apostolic office, as such, was personal and temporary; and therefore according to its nature and design, not successive nor communicable to others in perpetual descendence from them.

"It was, as such, in all respects extraordinary, conferred in a special manner, designed for special purposes, discharged by special aids, endowed with special privileges, as was needful for the propagation of christianity, and founding of churches.

"To that office it was requisite, that the person should have an immediate designation and commission from God; such as St. Paul so often doth insist upon for asserting his title to the office; *Paul an Apostle, not from men, or by man—not by men, saith St. Chrysostom, this is a property of the Apostles.*

"It was requisite that an Apostle should be able to attest concerning our Lord's resurrection or ascension, either immediately as the twelve, or by evident consequence, as St. Paul. Thus St. Peter implied, at the choice of Matthias, *wherefore of those men which have accompanied with us—must one be ordained to be a wit-*

ness with us of the resurrection; and, *am I not* (saith St. Paul,) *an Apostle, have I not seen the Lord?* according to that of Ananias, *the God of our Fathers, hath chosen thee, and thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth; for thou shalt bear witness unto all men, of what thou hast seen and heard.*

"It was needful, also, that an Apostle should be endowed with miraculous gifts and graces, enabling him both to assure his authority, and to execute his office; wherefore St. Paul calleth these, *the marks of an Apostle,* the *which were wrought by him among the Corinthians in all patience,* (or persevering,) *in signs, and wonders, and mighty deeds.*

"It was, also, in St. Chrysostom's opinion, proper to an Apostle, that he should be able, according to his discretion, in a certain and conspicuous manner to impart spiritual gifts; as St. Peter and St. John did at Samaria; which to do, according to that Father, was *the peculiar gift and privilege of the Apostles.*

"It was also a privilege of an Apostle, by virtue of his commission from Christ, *to instruct all nations* in the doctrines and law of Christ; He had right and warrant to exercise His function every where; *His charge was universal and indefinite; the whole world was His province;* He was not affixed to any one place, nor could he be excluded from any; He was (as St. Cyril calleth him,) *an Oecumenical Judge,* and *an instructor of all the subcelestial world.*

"Apostles also did govern in an absolute manner, according to discretion, as being guided by infallible assistance, to the which they might upon occasion appeal, and affirm, *it hath seemed good to the Holy Ghost and us.* Whence their writings have passed for inspired, and therefore canonical, or certain rules of faith and practice.

"It did belong to them to found churches, to constitute pastors, to settle orders, to correct offences, to perform all such acts of sovereign, spiritual power, in virtue of the same divine assistance, *according to the*

authority which the Lord had given to them for edification; as we see practiced by St. Paul.

"In fine, the *Apostleship was* (as St. Chrysostom telleth us) *a business fraught with ten thousand good things, both greater than all privileges of grace, and comprehensive of them.*

"Now, such an office, consisting of so many extraordinary privileges and miraculous powers, which were requisite for the foundation of the church, and the diffusion of christianity, against the manifold difficulties and disadvantages, which it then needs must encounter, WAS NOT DESIGNED TO CONTINUE BY DERIVATION; FOR IT CONTAINETH IN IT DIVERS THINGS, WHICH APPARENTLY WERE NOT COMMUNICATED, AND WHICH NO MAN WITHOUT GROSS IMPOSTURE AND HYPOCRISY COULD CHALLENGE TO HIMSELF.

"Neither did the Apostles pretend to communicate it; they did indeed appoint standing pastors and teachers in each church; they did assume fellow laborers and assistants in the work of preaching and governance, but they did not constitute Apostles, equal to themselves in authority, privileges or gifts. For *who knoweth not* (saith St. Austim,) *that principate of Apostleship to be preferred before any Episcopacy? and the Bishops* (saith Bellarmine,) *have no part of the true Apostolic authority.*"—*Review of Bishop Ravencroft's Pamphlet, pp.* 76–7.

LETTER X.

PRESBYTERIAN ORDINATION, AND ALLEGATIONS AGAINST CALVIN.

REV. AND DEAR SIR:

In the prosecution of your argument, for the transfer of their authority to the "Episcopal Bishops," the Apostles' successors, you anticipate an objection, founded on the "power of ordination" exercised by the Elders. "Here," you observe, "it may not be out of place to mention, that some have supposed, that the power of ordination was also exercised by the Elders, and if so, it would, in a great degree, do away with the necessity for the continuation of the Apostolic office. That it was only an office created for specific and limited purposes. The passage of scripture relied on to sustain this position, is found in the first epistle to Timothy, and is in these words: *neglect not the gift that is in thee which was given thee by prophecy, with the laying on of the hands of the Presbytery.*"

I was not aware, that any "relied on" *this* passage "to sustain the position," that the Apostle's "office was created for specific and limited purposes." Other proof is adduced for this purpose. I have already quoted it, affirming that the Saviour's own account, of His design in appointing the Apostles, and of the powers conferred upon them, is the only authority, to which rightful ap-

peal can be made, for determining the nature, object, and duration of the Apostolic office.

The text is, indeed, cited to prove ordination by the laying on of the hands of the Presbyters; but how Presbyterial ordination could "do away with the necessity for the continuance of the Apostolic office," is not obvious. You have assumed, that the grand distinguishing power of the Apostolic office, was to ordain and govern, and of course, should any inferior to the Apostles, be proved to possess the power of ordaining and governing, you infer that there would be no necessity for its continuance. There might, or there might not, be such a necessity for its continuance. Whether there is, or not, is only to be determined, by referring to the Saviour's design in the appointment of His Apostles. General reasonings and inferences are not, and cannot be satisfactory, here. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them." *Is.*, viii, 20.

I presume, however, you do not mean, that we non-Episcopalians *rely on this text* to prove—what we say its commission and design demonstrate—that the Apostolic office was not to be perpetual; but only that Presbyters ordained. This fact you deny. "Even if it be admitted," you remark, "that this passage sustained the position advanced, and that Timothy was ordained by the laying on of the hands of the Presbyters, it by no means follows, that therefore there was no difference between Apostles and Elders." True: nor does it follow, that the power of ordaining was peculiar to the Apostles, which, it is essential to your argument, it should be.

You evidently feel, that this text appears to favor the views you condemn. To parry its force, you quote Paul's words in 2 *Tim.*, i, 6: "wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee BY THE PUTTING ON OF MY HANDS," and observe: "So that you perceive that St. Paul, an Apostle, was present, and was the ordainer, and that the Presbytery only signified their assent to the act, by the laying on of their hands, as they do in our own church at the present day." That Paul was present, you rightly infer; but that he exclusively *ordained*, and the Presbytery merely ASSENTED, having *no power to ordain*, are things remaining to be proved. Dr. Mason, long since, challenged prelatical writers to produce a single instance, from the scriptures, where the imposition of hands is used to denote simple ASSENT. To say it *might* mean this, is to beg the question. Other proof is necessary. It is just as easy for me to say—with equal right, and as fair a pretence—that Paul was the presiding officer, the Head or mouth of the Presbytery, doing and expressing that, in which they *co-operated*, and which they *authorized;* "so that you perceive," to use your own words slightly changed, "that St. Paul, an Apostle, was present, and was the ordainer, and that the Presbytery *co-operated* with him, in the act which they approved and authorized, by the laying on of their hands, as they do in our churches at the present day."

There is, certainly, more propriety, and consistency, in this version, than in yours. For what, I ask, does the laying on of the hands of your Presbytery, along with your own, amount to, in your church? Simply

to an assent, you say, and no more. But can your Presbytery do any thing else? They must assent, whether they will or not. You have the power; and it is in vain for them to say nay, if you *choose* to ordain. Pardon me, if I say, that to me it appears perfectly unmeaning—worse than pantomimical. What right has your Presbytery to assent, or dissent, if you exclusively have the power of ordaining? Will you allow them to sit in judgment on your acts, to interrogate you about the man's qualifications, to demand of you a report on the subject of your examination of him, and overrule or veto your purpose to ordain? Will you, do you, acquaint them with the whole history of the case, and afford them a full and fair opportunity to give their intelligent approval or assent to your doing? Or, is it a blind deference to your superior judgment and power—an assenting to what you do, the act of their submission? If it be a mere token of submission to the Bishop, let it so be understood. But why ask of your Presbytery, and call it, their assent, if they have no authority, power, or agency whatever, to co-operate in the ordination? Dr. Bloomfield* confesses that the preposition "with," denotes concurrence in the thing, but how far that extended, he says we are not informed—certainly something further than assent. Your form of "ordering" a priest and deacon, certainly implies more. A priest must present the candidate to the Bishop, and profess to have inquired concerning him, and also examined him, and to *judge* him qualified for the office. This is a great deal more than assent. The examination is just what is done in our Presbyteries,

* See his Greek Testament, *ad loc.*

by some one deputed to elicit proof of the requisite qualifications. Ordination, with us, is an act of concurrence, a co-operation of Presbyters. With you, too, it is effected through the concurrence and co-operation of a Bishop and Presbyter. It is, therefore, to all intents and purposes, substantially and truly, Presbyterian ordination. With you, the Bishop is the permanent moderator of the Presbytery; with us, the moderator is chosen from time to time. If the Presbyters with you consent to the Bishop as their permanent presiding officer, be it so; but the fact, that they lay their hands on the head of the candidate, along with the Bishops, and that according to the Council of Carthage,* *all* the Presbyters present united with the Bishop in this thing—proves, that they too have some other agency in the matter, than farcically to signify their assent to an act, which, if the power pertains exclusively to the Bishop, could be done without it.

Your own form recognizes the necessity of consultation, of inquiry, and of course co-operation, on the part of others—else why put the questions to those present, whether they know aught that should prevent the candidate from being ordained? It is the public visible memorial preserved in your own forms, that Presbyterian ordination, *i. e.* ordination by Presbyters, was the original practice, and that Episcopal ordination is the usurpation, to which your Presbyters assent—a custom proving, that to them originally pertained the power. If the Bishop of right has the exclusive authority, and as you have taught, possesses all the official gifts and powers to render his act of infallible validity, how ridicu

* Conn. Carth., IV, c. 4.

lous is your form! The truth is, your form, like our own, proceeds on the assumption, that the Bishop is but the organ, through which the church—who are the judges in the matter, as I have shown—expresses its judgment, as to the candidate's qualifications, and publicly recognizes him as a minister of Christ, called and chosen of God.

This is all, at most, that you can make of Paul's laying on of his hands at Timothy's ordination, if it was even such. That it was such, you will find it difficult to prove. It may, with good reason, be questioned, but granting that Paul presided on the occasion, and that his imposition of hands, was, for the purpose of ordination, it was done, according to your own confession, with the concurrence and co-operation of the Presbytery; for a mere assent to it, is nonsense, if the Presbytery have no co-ordinate authority, and if co-operation be not meant by the significant act of laying on of hands. Paul recognized their co-ordinate authority, just as Peter and John did when they called themselves Presbyters. The act of ordination was their conjoint act. If you make Paul's imposition of hands an act of special and peculiar authority—that which pertained to him as an Apostle, and not as a Presbyter—then must the gift imparted to Timothy, of which he speaks, have been the power of working miracles, or the Spirit visibly and miraculously bestowed, which it was the province of Apostles only to communicate, and which they were wont to do to others than to ordained ministers. The power of ordaining, we have shown, was not, exclusively, and peculiarly, part of the Apostolic office,

but pertained to them as Presbyters, and in common with Presbyters.

You do not seem to be fully satisfied, with your own explanation of this matter. For you remark, "it is conceded by the most learned men, among those who deny the continuance of the Apostolic office in the church, that the word presbyter, as used by the Apostles, means the *office* to which Timothy was ordained, and not the persons who ordained him. So that the passage would read, with the laying on of hands, to confer the Presbytery, or Presbytership, or clerical office. Such is the opinion of Jerome and Ambrose, early Fathers in the church, who hold to the Apostolic succession, and of Calvin and Grotius, who differ—the former, however, viz: Calvin, on the plea of necessity, as he could not receive the Apostolic ministry, from circumstances said by him to be beyond his control."

Let the criticism, for a moment, be granted, to what then, I ask, was Timothy ordained? You answer, to the Presbytership or Clerical office. Was this identical with the Episcopate? We say it was, and that the terms Bishops and Presbyters were used to denote the same officers. But you cannot admit it, for at once the Bishop's prëeminence, or the superiority of his order, disappears. What proof, then, have you, that ever Timothy, was ordained a Bishop in your sense of the word? For all the duties he performed, and those to which Paul charged him, he needed no higher power, than that of his Presbytership. To prove Timothy's Episcopate, according to your views of "Episcopal Bishops," you must maintain, that the Presbytership was the very same thing. Should you

so affirm, I refer you, in disproof of the assertion, to Ignatius,* who as carefully recognizes a distinction between the Bishop and Presbytery, as you do, although not in the same high church import which you attach to the terms or offices. The criticism will not help you.

Chrysostom,† that golden mouthed preacher, and after him, Thophylact, boldly says, "the Apostle is *not speaking here of* PRESBYTERS, but of BISHOPS: for Presbyters did not ordain a Bishop." They did not resort to weak criticism, but taking it for granted, that Timothy was an "Episcopal Bishop," they were in no way backward, to interpret Paul's meaning, in opposition to his language.

Who are the "*most* learned men" *opposed* to the Apostolic succession, that have "conceded" the word Presbytery, in 1 *Tim.*, iv, 14, means "the clerical office," you have not mentioned, unless you mean Calvin and Grotius. Dr. Onderdonk has set you this example, having quoted Grotius, as found in Cooke's Essay, and Grotius, in the extract, having quoted Calvin, or referred to him, along with "Jerome, Ambrose and other ancients."‡ Had you, or they, but referred to Poole's Synopsis Criticorum, you would have found reasons, abundant and conclusive, to prove, that the word Presbytery, could not mean the Presbyterate, i. e. the office or dignity of a Presbyter—such as, that the idiom of the language will not admit it, and the word is never once used, in that sense, in the New Testament.

*See his Epistles ad Eph. 2, 4, 20, ad Magn. 2, 13, ad Trall. 2, 7, 13, ad Philad. 4, 5, 7, ad Smyrn. 8, 12.
†Chrysos. ad loc.
‡Works on Episcopacy, vol. II, p. 427.

I will not conjecture, through how many hands Calvin's concession may have passed. Inasmuch, however, as you have charged Calvin, not only with making this concession, but actually, with a secret desire, for Episcopal ordination himself, having been by invincible necessity prevented from "receiving it," the subject deserves a moments' attention. In the first place, Calvin has not *conceded*, that the word Presbytery, as used in 1 *Tim.*, iv, 14, means the office to which Timothy was ordained. With his characteristic candor, he has admitted that it *might be* so understood, but expressly gives his own opinion in opposition to it. His words are, "They who think that Presbytery here is a collective name, put for the assembly of Presbyters, *in my opinion rightly* judge. Yet, all things considered, I confess, that a different sense does not badly suit—that it may be a name of office."* I feel persuaded, that if either Dr. Cooke or Dr. Onderdonk, or yourself, had examined Calvin, the loose and incorrect reference of Grotius to this passage, would not have been quoted as proof, that Calvin conceded the word Presbyter, in this passage, to mean office. The utmost, that even Grotius can be quoted as an authority to prove, on this point is, that, in the argument he was pressing in favor of ordination under certain circumstances by a Presbyter, he would not avail himself of the advantage which this text might give him, because, he saw that Jerome, and Ambrose, and others interpreted the word, in that place, to mean office. Grotius, in the excess of his liberality, erred

*"Presbyterium, qui hic collectivum nomen esse putant, pro collegio Presbyterorum positum, recte sentiunt meo judicio. Tametsi omnibus expensis, diversum sensum non male quadrare fateor, ut sit nomen officii."—*Calvin, ad loc.*

in saying that Calvin *so interpreted the word in this place.* At least as it appears from Dr. Cooke's translation. The matter is of little moment, any further than to furnish a specimen of the accuracy of the authorities on which you have probably relied.

Still more unfortunate are you, in your notice of Calvin's reason for *not receiving the Apostolic ministry.* It is not the first time, however, that prelatical writers have found, they had better let Calvin alone. The insinuation you make, that he *preferred* EPISCOPAL ordination, meaning of course *prelatical,* and would have received it, if he could have procured it, is, indeed, obscurely made. But I certainly cannot be mistaken in thinking you designed to make it. If this be not what you meant, I must be excused for misapprehending your language; for I confess myself unable to see what else can be your meaning. Perhaps I should not have been able thus to understand it, if I had not recently read the late controversy between Dr. Miller, of Princeton, New Jersey, and Bishop Ives of North Carolina, on this subject. This latter gentleman, has said that Calvin avowed a belief in the divine institution of Episcopacy, and had requested to receive Episcopal ordination from the Bishops of England. I refer you to Dr. Miller's review of, and reply to, Bishop Ives' attempt to prove his allegations, published in the Presbyterian on the 5th and 12th of February last.

It seems the Doctor was not allowed to vindicate Calvin, through the same channel, in which he had been aspersed; and, therefore, instead of his letter being published in the "Lincoln Republican," where Bishop Ives'

*See Works on Episcopacy, vol. I, p. 363.

had been, it had, after several weeks delay, to be published in Philadelphia. Probably you never saw the reply. Had you seen it, you would not have renewed an allegation, which, in the most triumphant manner, has been refuted by Doctor Miller. I have examined the quotations, as made by both gentlemen, and find, that Bishop Ives omitted some very important qualifications, and makes use of Calvin's concession on an hypothesis which he, in common with all opposed to popery, deemed improbable, and impossible ever to be realized, as proof of a belief in the divine institution of Episcopacy! Calvin had said, after ridiculing the claims of an *uninterrupted succession*, "if the Papists would exhibit to us *such* an hierarchy, as that the Bishops should be so distinguished as not to refuse to be subject to Christ; to rely on Him as their only Head, to cherish fraternal union among themselves, and to be bound together by no other tie than his truth, *then* I should confess there is no anathema of which they are not worthy, who should not regard *such* an hierarchy with reverence and obedience. But what likeness to such an one, is borne by that spurious hierarchy in which they boast?" Be it remembered that the word hierarchy does not always apply to prelatical Bishops. He afterwards condemns its arrogance, and tyranny, and shows its utter dissimilarity to that which Christ and His Apostles sanctioned.

Calvin's Bishops were *parochial* Bishops, or pastors of single churches, just such as we Presbyterians, in our form of government, denominate Bishops. The propriety of having a Moderator in the college of Pastors or Presbyters, he also maintained, just as we have

Moderators of Presbyteries. Because he deemed such Episcopacy a Divine institution, and consented, if Rome would produce a specimen of it, to condemn those that would not yield reverence and obedience, to such an hierarchy, therefore, he believed in the divine right of prelacy, or of your "Episcopal Bishops," is a NON-SEQUITUR by no means becoming a mitred or any other head. Yet Bishop Ives gives the extract from Calvin, above quoted, in the following terms: "if they will give us such an hierarchy in which the Bishops have such a prëeminence, as that they do not refuse to be subject to Christ, then I will confess that they are worthy of all anathemas, if any such shall be found, who will not reverence it, and submit themselves to it with the utmost obedience?"

The most superficial reader can discern the difference between the Bishop's version of Calvin's hypothesis, and Calvin's own statement of it. I give you this as a specimen of the accuracy of Bishop Ives, if you have made the allegations on his authority, and deem it unnecessary to adduce further examples, of which Dr. Miller has furnished so many and so glaring, that, it is by no means strange, the "Lincoln Republican" declined to publish them.*

*Since the above was sent to press, the second edition of your sermon has been published, in which I find a note confirming my conjectures, as to the source whence you derived your information, and as to the authority on which you have relied, to prove that Calvin was enamored with prelacy. You give Bishop Ives' references exactly—references, which I had not deemed it necessary to notice in detail, because your first edition contained no particular facts or arguments to substantiate the charge you have brought against Calvin, and because I had supposed it would suffice, to direct those, who felt interested in the subject, to the controversy between the Episcopal Bishop of North Carolina, and the Presbyterian Doctor of Princeton, New Jersey. A more particular notice is, however, now required in consequence of the note you have introduced on the 21st and 22d pages of your second edition.

You quote, as from *Durell's view of the Foreign Reformed Churches*, page 132, the words of Calvin, "in a letter to an old friend who had become a Bishop in the church of Rome," and in which, you say, he "expressly recognizes Episcopacy as of divine institution. His words are, '*Episcopatus ipse a Deo profectus est Episco-*

When it is alledged, that Calvin desired, and asked for, "the Apostolic ministry," i. e. as you understand it to mean, Episcopal ordination, *historical* evidence might be reasonably expected, nay, justly demanded. Bishop Ives has not produced the shadow of historical evidence, except a statement found in Strype's memorials of Cranmer, p. 207, and in his "life of Bishop Parker," pp. 69–70, that Bullinger, and Calvin, and others, wrote to the young king Edward VI, offering to make him their defender, and to have such Bishops in their churches as there were in England. This might well have been done, where the reference was had, to the moral and religious character, of Edward, and of his excellent Bishops, and especially to their decidedly anti-prelatical, low church, or as we would say, Pres-

pi Munus Dei authoritate constitutum est et legibus definitum.' 'He who is made a Bishop proceeds from God himself. Episcopacy was established by the authority, and regulated by the laws of God.'" There is nothing, in this language, that favors prelacy or Diocesan Episcopacy—the Episcopacy which you advocate, and claim to exercise, as a *successor* of the Apostles. You might just as well charge the whole Presbyterian church with a belief, that prelatical Episcopacy is a divine institution, and quote the fourth chapter of our form of government, in proof of it, as to quote such language, in proof of Calvin's being a believer in the divine right of "Episcopa Bishops."

You have not given the name of Calvin's "old friend," the "Bishop in the church of Rome," to whom the letter was addressed. I submit to your attention, the remarks of Dr. Miller. "It is true," says the Dr., that language of this kind is found in that letter, but the most cursory perusal of the whole letter, will banish, from any candid mind, the idea that Calvin is here speaking of Diocesan or prelatical Episcopacy. Does not every intelligent reader know, that that great reformer believed and uniformly taught, that the office of Bishop (that is, of the *primitive, parochial* Bishop,) was a divine institution. It is evidently of this *parochial Episcopacy* that he speaks, when writing to his "old friend," in the language above quoted. The duties which he urges on him, and the passages of scripture which he quotes to enforce his counsel, all show that it is *that* Episcopacy alone which he maintains to be of divine appointment."*

Your next quotation is from Calvin's appeal (supplex exhortatio) to Charles the V, on the necessity of reforming the church. You have omitted the very same words in yours, which Bishop Ives did in his quotation, and which Dr. Miller supplied, as noticed above, in his reply. I here give you the original. TALEM NOBIS HIERARCHIAM SI EXHIBEANT: IN QUA SIC EMINEANT EPISCOPI, UT CHRISTO NON SUBESSE RECUSENT: UT AB ILLO, TANQUAM UNICO CAPITE, PENDEANT, ET AD IPSUM REFERANTUR: IN QUA SIC INTER SE FRATERNAM SOCIETATEM COLANT, UT NON ALIO NODO, QUAM EJUS VERITATE, SINT COLLIGATI: TUM VERO NULLO NON ANATHEMATE DIGNOS FATEOR, SI QUI EKUNT, QUINON EAM REVERENTER, SUMMAQUE OBEDIENTIA, OBSERVENT. HŒC VERO MENDAX HIERARCHIÆ LARVA, QUA SUPERBIUNT, QUID OMNINO HABET SIMILE? *Joannis Calvini, Magni theologici,* TRACTATUS *theologici omnes in unum volumen, certis classibus congesti, p.* 60, *a, b.*

You next refer to the confession of faith, which Calvin "composed in the

*To Presbyterian of February 14, 1842.

byterian predilections. It proves just nothing as to their sense, and consequently as to Calvin's views, of the merits of prelatical Episcopacy. If it proves any thing, it is the very reverse of that for which Bishop Ives cited it. He has assumed, in his argument, what is notoriously incorrect—that Edward and his Bishop's views of Episcopacy were identical with his own high church notions, and you have followed after him. All the rest of his proof is *attempts* at argument, the utter *weakness* and *fallacy* of which Dr. Miller has, with his characteristic urbanity, exposed. As to the Bishop's reference to Strype, the Doctor says, "Let the letter be produced, and then we will believe; but not till then. The improbability of there ever having been a letter written, the Doctor has shown, and has adduced

name of the French churches," and say that its "explicit language" renders it "*manifest*," he desired to retain the Episcopal regimen, in his system of church government. I refer you also to the articles, and say, that, if, by Episcopal regimen, you mean prelacy, or the Episcopacy you advocate, we are at issue on a point of fact. In that paper, Calvin uses the words Bishops, Pastors and superintendents, as synonymous. INTEREA, says he, TAMEN ECCLESIÆ AUCTORITATEM, VEL PASTORUM ET SUPERINTENDENTIUM, QUIBUS ECCLESIÆ REGENDÆ PROVINCIA MANDATA EST, SUBLATAM NOLUMUS. FATEMUR ERGO EPISCOPOS SIVE PASTORES, REVERENTER AUDIENDOS, QUATENUS PRO SUÆ FUNCTIONIS RATIONE VERBUM DEI DOCENT. "In the mean time, nevertheless, we are unwilling that the authority of the church, or of Pastors, and of those superintending, whose office it is to govern the church, should be taken away. We, therefore, confess, that *Bishops or Pastors* should be reverently heard, *in so far as* as they teach the word of God for the ground of its functions. (*Confessio fidei, nomine Ecclesiarum Gallicarum, vigente bello, scripta, ut coram S. C. M. et illustriss. Principibus Germaniæ, atque ordinibus in comitiis Francofurtensibus ederetur, si per itinerum difficultates ex Gallia tum eo pervenire potuisset, Anno M. D. LXII, contained in Jo. Calv. Epist. et Respon., p. 254, a.*) Dr. Miller says "the friends of prelacy are heartily welcome, to all the testimony which can be drawn from that confession. It is decisively anti-prelatical in its character throughout, and the churches, which were organized on its basis, were as thoroughly Presbyterian as the church of Scotland ever was." That Calvin should have said, as you quote "our learned men have expressly yielded ordination to Bishops," (see articles,) is as wide as the poles from proof, that the Episcopacy you advocate, met Calvin's approbation.

Your next reference, in proof of Calvin's attachment to Episcopacy, coinciding also with that of Bishop Ives, is the fact that "he censures the clergy of Collen (Cologne?) for endeavoring to put their head Bishop out of his place, inasmuch as he declared in favor of reformation." I know no more suitable reply to this than the argumentum ad hominem of Dr. Miller. Suppose Bishop McCoskry should become a most zealous and consistent Calvinist, as to his theological creed, and suppose the Episcopal clergy of Michigan should conspire, on that account alone, to expel him from his diocese. Might I not remonstrate against the conspiracy without being attached to prelacy. I certainly should feel it, both on grounds of personal friendship and your known attachment to Evangelical truth, my privilege and duty to exert what influence I might, to prevent the rejection of a sound ortho-

the testimony of Dr. Heylin, a bitter opponent of Calvin and Presbyterianism, to prove, that Calvin was consulted by Cranmer, who sought his counsel, and requested his aid, in conducting the English reformation. He even sent the first draft of the English Liturgy, early in the reign of Edward, to him, requesting his advice and criticisms, which Calvin returned, saying he found in it some *tolerabiles ineptias*, TOLERABLE FOOLERIES, which he would wish might be corrected, and which was accordingly done.*

The fact is—Calvin was devoted to the work of reformation—anxious to see it advance, but he was not such a zealot or bigot, as to spurn every advance in it, because it did not come up fully to his standard. He gladly hailed every step taken in a departure from Po-

*See Presbyterian of February 12, 1842.

dox Bishop, for the introduction of an Oxford divine, or other dangerous errorist, without compromitting my Presbyterian principles.

Your next reference is also identical with that of Bishop Ives. You say that Calvin—"writing to Ithavius, a Polonian Bishop, whom he styles *Illustrious and reverend Lord Bishop*—so far from advising him to lay aside his Episcopacy, exhorts him to consider what place he holdeth, and what burden is upon him." Calvin does not call Ithavius "Right Reverend" reverendissimus; nor lord, in the sense which your language implies, as though it was identical with the title your Canada friends, after the fashion of the English hierarchy, give yourself. The word "dominus," every school boy knows is equivalent to *sir*. It is the title of courtesy, which Calvin uses, in addressing the humblest curate. And as to the "illustrious," it was that of merited excellence, and not of office. I perceive, from the use you have made of Calvin's courtesy, that, if I had happened to address you as the RIGHT REVEREND S. A. McCOSKRY, D. D., BISHOP, &c.,—which I did not, rather by accident and entire ignorance of the importance, I understand both you and your friends attach to it—disliking and rejecting all honorary titles myself—than out of any uncourteous design, I too, would have been convicted, by the same rule, you apply to Calvin, of Episcopal predilections. It behooves me, therefore, hereafter to be careful, how I address a Bishop.

I have not, in any of my letters, for a moment hinted it, nor have I even thought "of advising (you) to lay aside (your) Episcopacy," nor is it my wish you should, however anxious I am, that you should not inculcate the high-toned doctrines on the subject of Apostolic succession, which I know are as offensive to many excellent Episcopalians, both clerical and lay, as they are to other denominations. It is passing strange, therefore, that Calvin should be convicted of Episcopal predilections, because he did not advise Bishop Ithavius to quit his see.

But I must vindicate Calvin; and while I do so, discharge a duty, which it would seem, I myself owe to you, inasmuch as I have undertaken to write to a Bishop, or, as Calvin says, *scribere ausus sum*, but which, while I wish you to understand it as being my most friendly and affectionate counsel, given in Calvin's own words, and for your personal benefit, I shall leave untranslated. *Etsi autem plurimum tibi in mundi theatro conciliat* SPLENDIDA HÆC DIGNITAS, *cavendum tamen diligenter, ne te demulceant* FALLACES BLANDITIÆ, *quibus laqueis Satan multos hodie in exitialem labyrinthum trahit.* The Oxfordism in some Episcopal churches, renders it perti-

ces, and to the existence and continuance of the church!*

Whether you really believe, that ordination, by the laying on of the Bishop's hands, communicates, sacramentally, and really, the Holy Ghost, by a supernatural gift, I will not undertake to say; but the whole tenor, and spirit of your discourse, are calculated to make that impression. It is important, and essential, to your doctrine of Apostolic succession, that it should be so. Unless it is thus a channel of special grace, it is good for nothing. It behooves you then, to show, when, and how, and by what authority, the practice of ordaining by laying on of hands, which prevailed not at first with the Apostles, originated; and in what part of the word of God, you will find proof of ordination by the laying on of a Bishop's hand, thus imparting the Holy Ghost.

The first instance of prelatical ordination, recorded in the word of God, has yet to be produced. The Apostles, as we have seen, called themselves PRESBYTERS. They also used the terms Presbyters and Bishops, as synonymous, that of Presbyters, being, in fact, more honorable than Bishops. Presbyters united in ordaining. They had, and exercised the power to do so. Whether by the formal imposition of hands, or not, is not essential: but the distinct, full, and formal recognition of the party ordained, as being called and chosen of God, as being endowed with the requisite qualifications, as worthy the confidence of the churches, is indispensable.

If, then, you cannot prove separate orders and func-

*See Dr. How's view of the Prot. Ep. Ch., p. 123.

tions from the use of titles, which are indifferently, reciprocally, and synonymously used;—if the imposition of hands is not a sacrament, authoritatively required, and instituted to impart the Holy Ghost;—if the fact of the Saviour's divine call, and of the possession of the requisite qualifications, as imparted, by His Spirit and Providence, is the essential element, in the ministerial consecration—if the rite of ordination, by the imposition of hands, is but the recognition and certification of the fact of such consecration;—if this recognition, and certification have been made by the conjoint act of Presbyters, through the imposition of their hands;—and if no solitary instance, is recorded in the scriptures, of prelatical ordination by a Bishop, of an order superior to Presbyters—with whom, I ask, lies the strength of the argument? And who, were they so disposed, might make a better pretence to the spirit of exclusiveness, and deny the validity of your ordinations, than we Presbyterians, Baptists, Congregationalists and Methodists, whom you cast out from the pale of the visible church?

Some of the most learned men of the Episcopal church, have not hesitated to place Episcopal ordination, precisely on the basis which we have done. Speaking of the ordination of Timothy, Arch-bishop Usher said "St. Paul was the principal, and the Presbyters were his assistants, according to the constitution and custom of our church, in ordination. *The Bishop is not to do it alone*, but with the assistance of *at least* three or four ministers, which was after the pattern of primitive times."*

*Certain Discourses of the late Arch-bishop of Armagh, London, 1659, p. 183.

Jeremy Taylor says, the Presbytery that ordained Timothy was a company of Bishops, (just what we Presbyterians affirm,) and yet he adds, that all antiquity declare that it was a company of Presbyters—precisely as we believe and teach.*

Mr. Smyth,† in addition to the above, quotes Bishop Croft, as saying in his "True state of the Primitive church," "and I desire you to observe, that of those two names, Presbyter and Bishop, if there be any dignity, and eminency, expressed in one more than the other, sure it is in the name of Presbyter, not Bishop; because the Apostles themselves, and the chief of Apostles, (as some would have it who stand highest on their pantables,) are in scripture styled Presbyters or Elders, as the word in our English translation signifies, but never Bishops, as I remember." He also quotes Powell,‡ as saying, that "the word Bishop, indeed is *never used* in the New Testament to signify the office of *oversight over ministers*, but only over the flock of Christ."

To these might be added many other testimonies. Till you have proved that Bishops and Presbyters in Apostolic times, were different orders—till you can give us the word of God for it—which Dr. Onderdonk admitted to be the proper range for this argument—we shall not be intimidated or rendered at all uneasy, even though high churchmen, do scowl upon our Presbyterian ordination, refuse to introduce us into their chancel, and seat us without the pale of the church.

*See Epis. Asserted, p. 191. In Powell, p. 21.
†See Apos. Suc., p. 159.
‡See Apos. Suc., p. 78.

LETTER XI.

THE ANGEL OF THE CHURCH—IGNATIUS—POLYCARP.

REV. AND DEAR SIR:

The argument, taken from the direction of the Saviour's epistles to the seven churches of Asia, is equally inconclusive with all that have preceded it. You observe, "it will be no difficult matter to prove that these (viz: the ANGELS of the church,) were the *Apostles* or Bishops of those churches." I must confess, that I was no little surprised by such an assertion, when I remembered that the very learned Stillingfleet, of Episcopal authority, calls the argument from these symbolical titles, a "MISERABLE" one. "If," says he, "many things, in the epistles, be *direct* to the Angels, but yet *so as to concern the whole body*, then *of necessity*, the Angel must be taken, as a *representative* of the whole body; then, why may not the word *Angel* be taken by way of REPRESENTATION of *the body itself*; either, of the whole church, or which is far more probable, of the *Consessus*, or order of Presbyters in the church? We see what miserable, unaccountable arguments these are, which are brought for any kind of government, from metaphorical or ambiguous expressions or names promiscuously used."*

That Stillingfleet is correct, I need but refer you to

* Mason's works, v. III, p. 143.

Rev., xiv, 6, where the same symbol is used, and the Prophet says, he "saw another ANGEL fly, in the midst of heaven, having the everlasting gospel, to preach, unto all them that dwell on the earth, and to EVERY NATION and KINDRED and TONGUE and PEOPLE." Surely, one Bishop was never sent or expected to do all this. The one Angel in the symbol, therefore, stands as a representative of a class, of a *great company* of preachers. Should you say, that, in the epistles, the word THOU, the singular pronoun is used, showing that but one person was addressed, I refer you to *Rev.*, ii, 10, where it is used convertibly with the plural you, and evidently to refer collectively to the church. "The devil shall cast SOME OF YOU into prison, that YE may be tried; and ye shall have tribulation for ten days; be THOU faithful unto death," &c.

But even should I admit, that the Angel meant one individual, you cannot infer, much less ought you to assume, that he was an "Episcopal Bishop." That must be proved. This you have attempted, by alledging, that there must have been many Pastors, in each of the cities named; and, inasmuch as the singular number is used, it *must* mean some one superior to all, and of course, the governor and inspector of all. I need only, in disproof of such an inference, to quote to you, historical proof of what was *actually* the state of things in the churches.

Paul's sending for the Presbyters at Ephesus, whom you say, were Presbyter-bishops, or Pastors, does not imply that, in Ephesus, there were many separate and distinct churches. It is no uncommon thing for a church to have more than one Pastor. In large cities,

Collegiate charges are not uncommon—several churches forming but one in fact, and having three, four or more Pastors, according to their numbers. This is one way of showing that your inference is a NON-SEQUITUR.

We Presbyterians have another way. Believing, as we think, on scriptural grounds, in the associated "helps," or "governments," we regard as church officers, "the Elders that rule well," who, Paul says, are deserving of esteem, as well as "those especially which labor in word and doctrine." It is in view of this bench of Presbyters, that we make this distinction. The Pastor is the presiding Presbyter—the Moderator of the session, and the Bishop of the church. The Elders composing his session, are Presbyters, and overseers, or Bishops too, co-operating with him, in the watch, care, and discipline of the church. I intend not, however, as I have already intimated, to insist upon the peculiarities of our Presbyterian form of government, which, on suitable occasions, I am prepared to maintain and defend, as sanctioned by the scriptures; but merely to show you, that there is a very easy way to understand, how the symbol of the Angel might have denoted one person—the parochial Bishop or Pastor, and yet there be no inferior grades in the ministry, nor such a thing as an "Episcopal Bishop."

Were all your assumptions, and those commonly made by prelatical writers, granted, you might, indeed, construct an argument in favor of the three grades or orders in the ministry of the gospel, and of the supremacy of the Bishops; but this has never been done. If it were possible, these things ought to have been long

before this, proved, and the claims of Episcopacy established beyond all dispute. When Dr. Onderdonk admitted, that "the claim of Episcopacy to be of divine institution, (meaning prelatical Episcopacy,) and therefore obligatory on the church, rests fundamentally on the one question—has it the authority of scripture? if it has not, it is not necessarily binding"—it was hoped that there might be some speedy adjustment of the controversy. But when Mr. Barnes put the argument of Dr. O. into his crucible, and tried it, by scriptural tests, and found it to be alloy—not genuine gold—it was soon discovered that "the essential point of the Episcopal controversy," was not so "entirely simple" as the zealous Bishop had stated it—and he and others since, have renewed the appeal to the Fathers.*

*It was indeed, a masterly stroke of policy—proof that the Bishop was a good general, of admirable tact, and knew how to take advantage of the magnanimity of his foe, and while sounding a retreat, to ward off the shame and disgrace of a defeat, for him to have seized, as he did, Mr. Barnes' "splendid eulogy" of the Episcopal church, as you call it, in your second edition, and with the sound of the trumpet, and the shout of victory, back out of the controversy. Dr. Onderdonk had narrowed the controversy down to the scriptural arguments in favor of prelatical Episcopacy, and volunteered the exhibition of the argument. Mr Barnes took up the argument, and proved its fallacies and inconclusiveness, showing that he had made assumptions, just as you have done, which are not granted, and must be proved, before the argument can have any force. Under the influence of kind feeling, towards the Episcopal church and its members, Mr. Barnes did not wish his reply to Bishop Orderdonk to be interpreted as proof of hostility to your respected denomination. He, therefore, magnanimously bestowed praise, where praise was due, and lauded many noble and deserving men among the early reformers in the church of England—none of them high church men—gave that church credit, for the good which God had accomplished by its instrumentality, and expressed his earnest desire to see the machinery of Episcopal organization, so well adapted as it is for efficient and successful action in the service of Jesus Christ, brought out into the field of benevolent enterprise, in common with other churches, to prepare the way for the coming of the Lord. In so saying, he did not exalt the organization of your church above that of his own—nor did he even admit its superiority, bestowing his praise simply on its peculiarities and the good that has been achieved in it—nor did he say one word from which you will find any generous spirit in the Presbyterian church withhold his cordial amen.

Although you may probably judge me devoid of this spirit, because I discriminate between the faults and excellencies of your church—the character and piety of many of its ministers and members, and the lofty and arrogant claims asserted by some of its Bishops for its Apostolical supremacy—yet would I too give my hearty assent to all that Mr. Barnes has said, without ever imagining that I should therefore be construed into the apologist, advocate and eulogist of the Episcopal church. Dr. Onderdonk, and your imitation of him in the preface of the second edition of your sermon, are calculated to repress, and to prevent the indulgence of all such generous feelings. I will not say what they deserve to be called, but this I will say, that they who can be cajoled by such arguments, in favor of Episcopacy, are just the men that never think for themselves, but are ready, to follow or to halt, to

You are fully aware of how little worth and authority are the Fathers, on points of faith, and how utterly absurd it is, to make them umpires, in matters of doctrine or discipline, whose opinions are so discordant and often contradictory, whatever may be their value as historians. In this latter respect, the early Fathers will not be found to establish the claims of prelatical Episcopacy. Hear what Doctor WHATELY, the very learned Arch-bishop of Dublin, has said, upon the subject of the church's organization, at this day, after all the former controversies. "A CHURCH and a DIOCESE," he says, "seem to have been, for a considerable time, *co-extensive* and *identical*. And each church and Diocese, (and frequently each superintendent,) though connected with the rest by ties of Faith and Hope and Charity, seems to have been, (as has already been observed,) perfectly independent, as far as regards any power of control."* This is, substianally, the same with the account of Lord KING, who has shown, that as there was but *one Bishop* to a church, so there was but *one church* to a Bishop—that that church was not a collection or association of churches, as being in one city, state or country, such as you call the church of your Diocese—that the Bishop's cure was not called a Diocese, but was, usually, a parish no larger than our parishes, or congregations, or separate churches.† He has taken a survey of the churches of Smyrna, Ephe-

* Whately on the Kingdom of Christ.

† Inquiry into the primitive Con. and Dis., &c., of the church, chap: II.

applaud or to condemn, at the bidding of their masters. Dr. Onderdonk may be lauded by himself and others; for declining all controversy with a gentleman who entertains such opinions of his church; yet those who can see and appreciate the force of argument, will say, gentlemen, this will not do. Reply to Mr. Barnes' argument. Make no false issue. The controversy was not about Mr. Barnes' or any other person's opinion of the Episcopal church; but about the claims of prelatical Episcopacy to be accounted a divine institution. Till this is done, however we may admire your tact; we must think but little of your logic.

sus, Magnesia, Philadelphia and Trallium, as they were, in the days of Ignatius, and has shown that the Bishop, in those days, was but a *parochial* Bishop, such as we Presbyterians call a Bishop—the Pastor of a particular church, having associated with him his Presbytery or Eldership, and Deacons, all which you will find in a Presbyterian church.

J. C. I. GIESELER—an historian who quotes his references in proof of his affirmations—speaking of the early churches, says, that they "every where, formed themselves on the model of the mother church at Jerusalem. At the head of each were the Elders, (Presbyters and Bishops,) *all officially of* EQUAL RANK, though, in several instances, a peculiar authority seems to have been conceded to some one individual from personal considerations." The numerous references he gives to prove both the identity of Presbyters and Bishops, and how long that identity was retained, quoting the scriptures, and Jerome, and referring to Augustine, Chrysostom, Theodoret, Isidorus Hispal, Bernaldus, &c., &c., are certainly enough to demand some modesty and forbearance in asserting the high claims of prelacy.*

MOSHEIM says, "the rulers of the church were denominated, sometimes, Presbyters or Elders—a designation borrowed from the Jews, and indicative, rather of the wisdom, than the age, of the persons; and sometimes, also, *Bishops;* for it is manifest that both terms are promiscuously used, in the New Testament, of one and the same class of persons. *Acts*, xx, 17, 28; *Phil.*, i, 1; *Tit.*, i, 5, 7; 1 *Tim.*, iii, 1. Three or four Pres-

* Gieseler's Ecclesiastical History, v. I, pp. 56, 57.

byters, men of gravity and holiness, placed over those little societies, (the churches severally,) could easily proceed with harmony, and needed no head or president. But when the churches became larger, and the number of Presbyters and Deacons, as well as the amount of duties to be performed, was increased, it became necessary, that the council of Presbyters and Deacons should have a *president*, a man of distinguished gravity and prudence, who should distribute among his colleagues, their several tasks, and be, as it were, the central point of the whole society. He was, at first, denominated *the Angel*, (Apocal. II and III,) but afterward the Bishop—a title of Grecian derivation, and indicative of his principal business. But whoever supposes that the Bishops of this first and golden age of the church, corresponded with the Bishops of the following centuries, must blend and confound characters that are very different. For, in this century, (*i. e.*, the first,) and the next, a Bishop had charge of a *single* church, which might ordinarily be contained in a private house; nor was he its *lord*, but was in reality its *minister* or servant."*

Bishop Croft, in his Naked Truth, thus expresses himself. "Having thus stated and *united* the *two* PRETENDED *and distinct orders* of Episcopacy and Presbytery, I now proceed to the *third* PRETENDED *spiritual order*, that of Deaconship. Whether this of Deaconship be properly to be called an *order* or an *office*, I will not dispute; but certainly no spiritual order, for their office was to serve tables, as the scripture phrases it, which in plain English, is nothing else but overseers of

* Mosheim's Ecclesiastical History, v. I, pp. 69, 70.

the poor, to distribute justly and discreetly the alms of the faithful; which the Apostles would not trouble themselves withal, lest it should hinder them in the ministration of the word and prayer. But, as most matters of this world, in process of time, deflect much from the original constitution, so it fell out in this business; for the Bishops who PRETENDED TO BE SUCCESSORS TO THE APOSTLES, by little and little, took to themselves the dispensation of alms, first by way of inspection over the Deacons, but at length the total management, and the Deacons, who were mere lay officers, by degrees crept into the church ministration, and became a reputed spiritual order and a necessary degree and step to the priesthood, of which I can find nothing in scripture, and the original institution, not a word relating to any thing but the ordering of alms for the poor. And the first I find of their officiating in spiritual matters, is in Justin Martyr, who lived in the second century."*

"The very *pattern of primitive Episcopacy*"—says that learned, excellent, and eloquent advocate and friend of the English church, and its zealous defender against the popery and Gnosticism of the Oxford Tractators, Mr. Isaac Taylor—"might be pointed to, in some of our rural districts, where a mother *Congregational* church has, under the laborious care of its *Pastor*, surrounded itself with dependent chapels, (or as we would, in this country, say, missionary stations or school houses,) scattered over a district of seven or ten miles in diameter."†

Other authorities might be quoted, but these are

*Scott's col. of Tr., v. 7, pp. 307, 308.
† Spiritual despotism, p. 290.

enough, to show, how utterly fallacious is the argument you advance, from the alledged Episcopal superiority of a class of officers in the church called Angels, and how you have crowded in your explanations, which are but begging the very question in dispute, so as to make the language—on assumptions you have not proved and cannot prove—appear to support your doctrine. Thus, you say, after quoting part of the epistle to the church of Ephesus, in John, "this epistle was written in the year 96, and *of course* there must have been many Pastors (why? how of course?) or Elders over *the churches*, (the epistle is not directed to "the churches," but *the church* at Ephesus,) at that time, for there were several (several what? Pastors or churches? both, no doubt, you mean,) when St. Paul sent for them to meet him at Miletus, and also when Timothy was *placed over* them in the year 65, (which has never been proved.) And we cannot but conclude, that many Elders or Deacons the inferior ministers, as I have already shown, (certainly not by your argument,) were added to the number by Timothy himself, as St. Paul had fully set before him, the qualifications such ministers have. (How this last consideration helps the argument, or goes to settle the matter as to the number of churches and Pastors, is, to me, a perfect mystery. It is, however, homogeneous with what follows.) But the epistle was directed to the Angel of the church, (true, *the church*, not churches,) at Ephesus. He was commended for what was good, and reproved for what was evil in *the churches*, (you have it singular or plural, alternately, as it suits you.) If, however, he was not the chief officer, why should he be thus addressed? (When

you have proved, that to have been the chief officer, viz: the President, Moderator, Pastor, he must have been the Episcopal Bishop of Ephesus, there will be some point in the question, and it may deserve an answer, but not before.) Why should the Elders and Deacons, the Pastors of *the churches*, be overlooked? (When you have proved there were *churches* there, and three orders in the ministry, we shall think it still more strange than you do now, that they should have been omitted.) The only reason that can be given is, that the ANGEL was the Bishop of the church, and he was held accountable for their conduct, and was either commended or reproved, as it was proper or improper." You have changed the style of your speech again. To this a Presbyterian would subscribe, understanding the Bishop to be a parochial Bishop or Pastor, and the church a single parish, not a collection of parishes. I have been surprised at the manner in which you have here expressed yourself—at one moment, in the singular number, speaking as a good Presbyterian, and the next, in the plural, as the Episcopal Bishop. There is no coherence or consistency in the argument.

Still more, am I surprised, at the manner in which you have reasoned concerning the commendation bestowed upon the Angel. "And you will observe," you remark, "that the ANGEL is particularly commended, for *having tried them which say they are Apostles, and are not, and hath found them liars.* But how could this be done, if he were not an Apostle himself?" Very easily. There was not a member of the church who might not have been competent to do so. The trial was not a *judicial* one. This you assume without any show

of reason. The Saviour had laid down the duties and qualifications of an Apostle, very distinctly and definitely. Every man, in the church of Ephesus, could, therefore, judge, whether those who *said* they were Apostles, were such in reality; just as we Presbyterians, every one of us, feel perfectly able to try all who make like pretences, at the present day, and do as promptly reject all their claims as did the Angel. It seems, that there were very early pretenders to the Apostolic office. Can you assign the reason why no notice is taken of there being pretenders to any of your alledged inferior grades of the ministry? These pretenders aimed high, which is by no means uncommon with such persons.

You are at a loss to know, why any one should ever have been suspected of imposition, if the Apostles were not to have successors. I say, the very fact, that they were not to have successors, excited suspicions, whenever any one laid claim to the office; and that this was the reason, why, pretenders to this office and not to the others, were so quickly suspected. "Or why," you say, "should he try and examine the pretensions of impostors, if he had been persuaded, that the Apostolic office was to be limited to those originally appointed, and were not to have successors? It is, at once a distinct admission, that at that time, in the year 93, there were *true* Apostles, who had succeeded to the office originally given by the Saviour, to the eleven, when he breathed on them and said, receive yet he Holy Ghost, as My Father hath sent Me, even so send I you. If not, why try any one who pretended that he had received such an office." For this very obvi-

ous reason, that none but the twelve were, or could be genuine Apostles, and, therefore, suspicions, at once, were excited, in reference to any and every one else. The style of speech, adopted in the epistle, is very strange and unaccountable on any other supposition.

If the Angel was Bishop, in your sense of the term, with exclusive power to ordain, all that was necessary, on supposition of the continuance of the Apostolic office, was not to ordain any impostors to that office. Instead of *trying*, the proper course would have been simply to ask, whether the man had been Episcopally ordained; and if not, there was the end of the matter. But if you admit that he had been—which you must, before you could subject him to the judicial trial, that you evidently understand the Angel Bishop did—then, what becomes of that infallible Headship, virtually claimed by you to have been transferred to the Bishop? How came *false* Apostles to have been ordained at all? The truth is, that the very fact of the Apostles being called, and commissioned of Jesus Christ, directly offered the temptation to ambitious and aspiring men, to pretend to their lofty powers and office. The fact of such a pretense, was enough, in any case, to make the church, whether in its members, or officers, demand the distinctive marks, and subject such claims to the proper test, just as the Corinthians did Paul's, whose were suspected by some not to be genuine.

I might here retort, were I so disposed; your odious charge of being GROSS IMPOSTORS made against us, and frame an hypothetical argument, just as you did, to prove it. If the Apostolic office was designed of God to be of temporary continuance, for extraordinary and

specific purposes, and none could lay claim to it, but men who had been directly called and commissioned by Christ, empowered to work miracles, and miraculously, visibly, to impart the gifts of the Spirit by the laying on of their hands, then all, who have not been so called, commissioned, and empowered, to work miracles themselves, and to impart the miraculous gifts of the Spirit to others, but who yet claim to be Apostles, are gross impostors. So far as argument is concerned, I have just as full a right, and firm a ground, to retort your charge against "Episcopal Bishops," who claim to be Apostles, as you had to make it against us, who have not been Episcopally ordained. But I would not think of doing so. For I perceive, that through a fond desire, to assert, and to maintain, your lofty power, you have been beguiled to change the very design and nature of the Apostolic office; and thus, claiming powers and authority, distinguishable, in every essential respect, from those of the Apostles, you cannot, and ought not, to be charged with intentional deception. You have only erred, as we charitably think, in your estimate of the Apostolic office; and we are happy to regard, and to confide in you as christian men and brothers. It would have been just as easy for you, to have charitably judged us to be in error, according to your views, and to have withheld a charge you can never establish, so calculated to wound feelings, to destroy the reputation and usefulness of your brethren, and to build up your own on their ruins.

Your attempt, to corroborate your argument taken from the title of Angel, by your remarks relative to

the symbolical title of stars given to the ministry, was, so fully, and perfectly shown, by Dr. Mason, in his Review of Essays on Episcopacy, to be inconclusive, that I wonder the attempt has ever been renewed. "Stars," says he, "in the symbolical language, signify, throughout the whole Bible, "ministers of religion." But we contend that they signify ministers of religion with regard to their *general office*, and not with regard to their *relative dignity*. Jesus Christ is a "star," the twelve Apostles are "stars," and so are the apostate clergy, figured by the "third part of the stars" which the dragon cast down with his tail to the earth. Who does not see, that the only point, in which the symbol agrees to the subject in all these cases, is the common character of *the religious ministry*, distinction of rank being utterly disregarded. On this principle, the "stars" must mean the ministers of the churches, without discrimination; every one being a "star." It is, therefore, impossible, to discover under this emblem, any order of ministers to the exclusion of any other.

"In this general reasoning, the Hierarchy might, perhaps, concur without much prejudice to the cause. She might insist, that a symbol, common, in its own nature, to all ministers of religion, is restricted, by the conditions of the text, to a single individual, who, from the functions ascribed to him, must be a superior officer, and not one of a college, Concessus, or Presbytery, having equal authority.

"There is internal evidence, in the passage itself, that this construction, though ingenious and acute, cannot be true. For, as the "candlesticks" are emblematical of the churches, and as there is but *one* star to

give light to each candlestick, it would follow, that there was but a single minister to each of the churches; and thus the Episcopalian would overthrow himself: for without inferior, there can be no superior, clergy. Surely, he will not say, that the Bishop *alone* did *all* the preaching, and *all* the instruction, and set *all* the example, i. e. emitted *all* the light on account of which ministers are called "stars." The other clergy had *some* share in these functions. They too, "preached the word;" they too, "taught from town to town;" they too, "let their light shine before others." Now, one "star" being appropriated to one "church," as one candle is to one "candlestick," it follows, from the nature of the comparison, that as one candle, is the *full complement* of light for one candlestick, so one star, is the full complement of light for one church. But the light, which shone in these churches, did not emanate from any individual; (your assumption being that there were churches at Ephesus, gives point to the Doctor's remark,) it emanated from a number of individuals; from the collective body of the ministers of religion. Therefore, the "star" which expresses the whole light in one of these churches, is a symbol, not of a *single* minister, but of her ministry *collectively*. It would be a darksome Diocese, indeed, which should enjoy no rays of light but those which proceed from the Bishop."*

"The "angels," and "stars," in the context before us, do NOT signify single persons, but a number of men; that is all emblems of a collective ministry, and not of a Diocesan bishop.

*Dr. Mason's works, vol. III, pp. 145, 46-53.

"Thus endeth the second lesson, which is concerning (the) "absolute demonstration," that the angels of the seven churches of Asia were Episcopal prelates."

When Dr. Mason's arguments, exhibited at large in his Review of Essays on Episcopacy, shall have been met and answered, you may talk about evidence sufficient to prove that the Angels were "Episcopal Bishops," but certainly not before. In the mean time, I pursue the course of your argument.

You adduce the testimony of Ignatius, to prove, that the Bishops, of the first century, were of an *order* superior to Presbyters—"Episcopal Bishops." I am truly surprised, and somewhat grieved, that you should have so incautiously expressed yourself, and affirmed, for undeniable fact, what, if you had ever been at the pains to read more than the one side of this controversy, you must have known, has not only been denied, but with strong circumstantial evidence to support it, that the epistles ascribed to Ignatius are not genuine. You say of them, "it is evidence, which cannot be denied, for we rely upon it, with other testimony, to prove the canon of scripture. If it be rejected, we may at once give up the word of God, and throw ourselves into the hands of infidels." Far, very far, are we from admitting the conclusiveness, or from seeing any thing but the inconsiderateness, of such a remark. The authenticity, and genuineness, of the canon of scripture, are not dependent on the testimony or writing of Ignatius. The internal evidence, even of the seven epistles—which are all, bearing his name, that are claimed to be genuine—is very strong, which refers them to a much later date, than the first century.

There certainly are some things in them, which deservedly impair our confidence in the opinion of Ignatius or rather in the genuineness of the epistles attributed to him, and which have been lately published in a beautiful edition, by the Oxford Tractators. They are very different from the other productions, we have of the first century. Dr. Cooke is forced, upon the authority of Dr. Lardner, to admit, that the larger epistles are interpolations of the smaller; and that the smaller, those only now claimed to be genuine, bear evident proofs of interpolation, adapted to the times of the Arian controversy, which rose two centuries after the period, at which Ignatius is said to have written them; but he thinks, that while on *this* subject, they may be suspected, they are, nevertheless, entitled to our confidence, on the subject of church order.* They certainly hold a style of language, on this subject, totally unlike any thing in the word of God, amounting to something very near impiety, and directly at war, both with the spirit and letter of Christ's instructions and commands to his Apostles. Dr. Cooke has referred to some passages in these epistles, which he has italicised, and which, had we nothing else, are so unlike the exhortations of Christ, and of the Apostles, but so like the age when it is confessed the anti-Arian interpolations were made, as to destroy their authority. Thus the author says, that Onesimus, the Bishop of the Ephesians, was to be "RESPECTED AS THE LORD HIMSELF."† In the epistle to the Smyrneans, the church at Tralles were advised "to respect the Bishop as JESUS CHRIST."

* See works on Episcopacy, v. II, p. 252.
† Ep. ad Eph., VI.

"*Whatsoever the Bishop shall approve of, that* IS ALSO PLEASING TO GOD."* Rome could ask, and has claimed, no higher infallibility. "It is a good thing to have a regard, both to God and to the Bishop. He that honors THE BISHOP SHALL BE HONORED OF GOD. BUT HE THAT DOES ANY THING WITHOUT HIS KNOWLEDGE† MINISTERS UNTO THE DEVIL." The confessional, therefore, is indispensable to salvation. "HEARKEN UNTO THE BISHOP, THAT GOD MAY ALSO HEARKEN UNTO YOU. MY SOUL BE SECURITY FOR THEM *that submit to their Bishop*,"‡ &c. This is equal to the blind faith of the Papist, who ventures wholly on the Priest. It is obvious, that one prominent object, in these epistles, is to exalt the Bishop, to aggrandize ecclesiastical authority, and if the pointed anti-Arian expressions, are justly deemed proofs of interpolations made in the third or fourth century, so also may those about the power of the Bishop, so zealously and pointedly pressed.

I shall have a fitter occasion to notice your quotations from these epistles, in my next letter. In the meantime, enough has been said to show, how very questionable is the genuineness of these epistles, and how very rash it is, to make our belief, in the sacred canon, to depend on such evidence. There is, over and above what I have referred to, unquestionable proof of forgery in them, for the epistle to the church at Philadelphia, represents him as calling God to witness "*that the spirit spake saying these things: Do nothing without your Bishop*," &c.—on which Dr. Wilson, has very justly remarked: "the position is unsound, the inspira-

*Ep. to Smyrn., VIII.
† LATHRA, privately, secretly.
‡ Ep. to Polycarp, VI.

tion at best a delusion, and the oath a falsehood, of all which, the pious Ignatius was probably clear."* No such testimony from the Spirit is recorded in the sacred scriptures. Both the internal and external evidence of the genuineness of these epistles, fails, and the proofs of interpolation are so glaring, that they cannot be quoted, as historical testimony of the first century. All that is said about the piety of Ignatius, of the time when he lived, and so justly, of his conversing with the Apostles, and of his martyrdom so glorious, is to no purpose, as long as his own genuine productions have not come down to us, and it is notorious, that his name was used to dignify a forgery of much later date.

Beside, even granting the genuineness of the seven epistles in every word, there is not one syllable in them which proves, the existence of Diocesan or any other Episcopacy than parochial—or the Bishop, Presbytery and Deacons of Ignatius, to be different from the Pastor, Elders or Deacons of a single church worshipping together in one place.

Ignatius is careful to associate a Presbytery or Eldership with the Bishop, and also Deacons. I have examined carefully all his seven epistles, in which, the Elders or Deacons are spoken of by him as preachers of the gospel, or reference is made to their duties as such. The people are required to *obey* them, and they are called or compared to the Sanhedrim, the court of judges, and to a concessus of Apostles, associated with the Bishop. But while the people are exhorted to obey, and be subject also to the Bishop, he is distinctly recognized as the one of *chief* authority and influence,

* Wilson on the primitive government of the christian churches, p. 54.

to whom they should attend. In his letter to the church at Smyrna, not *the churches*, but a single assembly, he expresses himself, in terms not to be mistaken, and which cannot, on any legitimate principles of grammatical interpretation, be applied to a Bishop of a Diocese, or to any other than the parochial Bishop or Pastor of a parish. "Shun divisions, as the beginning of evils. Let all follow the Bishop as Jesus Christ the Father; and the Eldership or Presbytery as the Apostles. But revere the Deacons as the commandment of God. Let no one without the Bishop do any of these things which belong to the church. Let that Eucharist be accounted valid, which is (offered or administered) by the Bishop, or by whom he may appoint. Where the Bishop may appear, there let the multitude be (the assembly—the crowd of worshippers,) just as where Christ Jesus is, there is the Catholic church. It is not lawful, without the Bishop, either to baptize or to celebrate the feast, but whatever he may approve, that also may be pleasing to God, that what is done may be sure and firm."*

This cannot consistently be referred to a Diocese, but refers appropriately to a parish. For the Bishop is the only person competent to baptize, or to administer the Lord's supper. The Eucharistic bread and wine must be offered by him or some one else, to whom he commits it—and where he is, there the multitude is to assemble. All this is said by Ignatius, in the section or paragraph of his letter, in which he speaks of the evils of division. I quote from the late Oxford edition of the Apostolic Fathers, Clement, Ignatius, &c. The

* Ep. ad Smyr., VIII.

translation given in the appendix of Dr. Cooke's work, volume II, of Tracts of Episcopacy, from which I perceive you quote, has attached these words: "avoid all divisions as the beginning of evils," to the *preceding* paragraph, but which, introducing the paragraph as I have given it, form the key to its meaning, and evidently direct us to the *assembly* of the communicants, where the Bishop of the parish, who alone is competent, administers the ordinances.

You will say, that the words of Ignatius are to be differently understood, and explain them according to your system of church order and government, as applying to Diocesan Episcopacy; but however plausible your explanation might be, *admitting* the existence, of the three orders, and of a Diocese, which we do not, there is proof, from the early Fathers of later date than that assigned to Ignatius' epistles, and even from Ignatius himself, that ours was the received interpretation at that day. Thus he says, "there is but one *altar*, as there is but one Bishop,"* which is not the case where you have several churches—each church having its altar, where the Priest officiates. In like manner, he says, "therefore, just as the Lord did nothing without the Father, being united to Him, neither by himself nor by His Apostles, so neither do ye any thing without the Bishop and the Elders, (or Presbyters;) neither attempt any thing that may appear suitable to reason in your own private judgment, but *being come together* INTO THE SAME PLACE, let there be one prayer, one supplication, one mind, one hope in love and in the joy that is undefiled. Jesus Christ is one than whom nothing

*Ep. ad Philad.

is better. Do ye, therefore, come together as to one temple, as to one altar, as to one Jesus Christ,"* &c. There can be no mistake about the meaning here. All are to come together into *the same place.* This is not Diocesan, and cannot be—but parochial Episcopacy, or Presbyterianism—and where there is one Bishop, Eldership and Deacon, all assembling together, around the same table, to receive the bread and wine from one administrator, either from his hands directly, or through those to whom he commits them, to be conveyed to the communicants.

The passage from the epistle to the Magnesians, illustrates, and confirms our explanation of that from the epistle to the Smyrneans. This is further corroborated, by the testimony of Justin Martyr. "The Bishop's whole Diocese met together on Sunday, when the Bishop gave them the Eucharist; and if any were absent, he sent it to them by the Deacons."† Tertullian also says, "that christians received the sacrament of the Lord's supper, from the hands of the Bishop alone."‡

These quotations may suffice to show, how little aid you obtain from Ignatius' epistles interpolated, and ante-dated by two centuries, and spurious as they may be, in support of the high claims of Episcopacy, asserted by you. Such is "the proof" which you say "is full and ought to be conclusive," in favor of the Apostolic superiority of "Episcopal Bishops!" Pardon me, my dear sir, if I say it *ought* to be no such thing. It wants the essentials of proof; and if admitted at all, works far more against than for your positions,

* Ad Mag., VII. See also Ep. ad Eph., XIII.
† Con. and Dis. of prim. ch., p. 19.
‡ Idem.

A word or two only, now, is necessary, in reply to what you say about Polycarp. Admitting all you affirm, that he was the Bishop of Smyrna, at the time, and the person to whom the epistle by St. John was written—that he too was called the Angel of the church—the very Bishop whom Ignatius exhorted Elders and Presbyters, Deacons and Laity, to obey—and that he was ordained as Irenæus, Polycarp's disciple, says he was, by the Apostles—it proves, neither more nor less, than that he was parochial Bishop of the church of Smyrna; and that is all it proves.

You have rightly said, that the *opinions* of these early fathers are no authority, but that they are credible witnesses of facts. We reject not their testimony as to facts, though we do not magnify it as you do, or rely so much upon it, to prove the Bible. But we do reject your construction of their testimony, and your attempt to pass it off for the *facts*. Should I even reject Ignatius' testimony as to facts, and believe that his letters are not genuine, I should be very far from being the least affected, by your great alarm, about the proof that the Bible was given us of God. You say, "if their testimony to facts, as I have already observed, is *rejected*, it is *impossible*, to prove that the book which we call the Bible and which we prize as the great chart, given to us of God to guide us in our voyage through life is true." I presume you mean to say, that it is, by the writings, not of Ignatius, but of all the Fathers in succession, as they have quoted the sacred scriptures, we identify the book, they call the Bible with what God gave—the original deed; and that, if we reject their testimony as to facts, in one case, we must

in all, and therefore cannot prove the chain of title, the authenticity of the original instrument. Yet you have so stated it, as to make every thing turn on giving credit to Ignatius' epistles. We can reject them, and more too, if proved to be spurious, and yet have abundant proof of the authenticity of the Bible.

In the heat of your argument, and anxiety to silence us by the word of Ignatius, you have been betrayed, to say the least, into a very incorrect statement of the issue between us and the infidel.

LETTER XII.

THE TESTIMONY OF THE FATHERS.

REV. AND DEAR SIR:

It is rather an ungracious task, I confess, to point out to a friend, the looseness with which he may express himself. It ought not, in ordinary parlance, to be done; for the petty critic, who is always finding fault with expressions, when the meaning is obvious, renders himself odious to all. But, in the statement and prosecution of an argument, where it is essential, that words be well defined, and that their meaning should not fluctuate, it is very different. In that case it becomes an important duty to notice such vagueness, in order to expose the fallacy of the argument, or the speciousness of the sophistry. If words have been used, which admit of different senses, and require a different meaning in the conclusion, from what they do in the premises, truth requires the exposure. Nothing but this sort of necessity, imposed on me by the structure of your argument, induces me to notice how you actually contradict yourself, and nullify your whole argument.

"The name Apostle," you say, "has been confined to the first rulers in the church, that is the Apostolic

age. After this age, as we learn from Theodoret, one of the Fathers, the term Bishop was taken from the second order of ministers, and appropriated to the first. *All*, therefore, that is *said of Bishops in the New Testament*, is to be regarded as belonging to the middle grade, who are now designated by the term Elder or Presbyter. The highest order in the scriptures, is called by the word Apostle, but is *now*, and has been, since the Apostolic age, designated by the term "BISHOP."

In so saying, you abandon the proof from Ignatius, whom you quote to establish the point "that the ministry consisted of three grades—Bishops, Presbyters or Elders, and Deacons." Ignatius, I admit, uses these three expressions, the Bishops, Eldership or Presbytery, and Deacons, very often. You have said that this proof, of the superior and inferior grades in the ministry, "ought to be conclusive." You, certainly, therefore, will not object to my holding you to your own acknowledged obligations, though I have protested against them, and shown, that they have no binding authority on us who suspect the genuineness of Ignatius epistles, or at least, account many parts of them to be interpolations made in subsequent centuries.

Theodoret, to whom you refer, was of the fifth century, having died A. D. 457, aged 71 years. It is strange that you should have come down to so late a period for the proof, that the word Bishop belonging to the second grade, and *i. e.*, Presbytery or Eldership, should have been appropriated to the first, and been made to supersede that of Apostles. But Ignatius belonged to the Apostolic age; for you have told us,

"that Ignatius was made Bishop of Antioch, by St. Peter, to fill the vacancy occasioned by the death of Evodius," and that too thirty-six years before the death of the Apostle John, having "suffered martyrdom about the tenth year of Trajan, which was only four years after the death of John the Apostle—*at which time Ignatius had been forty years the Bishop of Antioch.*" Who then was the Bishop of the church of Ephesus, of Smyrna, and of others, of whom Ignatius speaks? Theodoret, you affirm, says, that in the Apostolic age, the Presbyters or Elders, *i. e.*, the second grade, were called BISHOPS, but the highest grade, APOSTLES, and you quote his testimony, as conclusive authority. Of course then, you are shut up to one or other of these two conclusions. Either, that the epistles of Ignatius were not of the Apostolic age, but were the production of the third century after it, just as we think their internal evidence proves; or, that the Bishop of the Apostolic age, *i. e.*, the Bishop referred to by Ignatius, was merely a parochial Biphop, *primus inter pares*—the first of the Eldership or Presbytery, to which grade or class of officers he belonged—the Moderator or President as he is called. If Ignatius ever meant to convey the idea of Apostle's successors, it was the Elders or Presbyters he accounted such.* One or other you must admit, for Ignatius does not once use the word Apostle as the title to designate the person he calls Bishop. If you admit the first, viz: the spuriousness of the epistles attributed to Ignatius, then, even the shadow of your proof of the three orders of the ministry, in the Apostolic age, vanishes; for Ignatius is your main reliance,

*See Ep. ad Magn., VI. Ad Trall., II.

and the only one, you have referred to, among the uninspired writers of the Apostolic age. If you prefer the latter horn of this dilemma, then you concede Ignatius to us, and his testimony goes for parity and Presbyterianism, not for prelacy. Adhering, therefore, to your avowed obligations to receive the proof which "ought to be conclusive," I should anticipate your return to Presbyterianism, did I not know, that there is something very dazzling and captivating, something exceedingly fascinating and enchanting, in an "Episcopal throne."

Yet have there been some, who were not so dazzled by the splendors of a Bishophric, but that they could see, and acknowledge, the truth in this matter. Such was Bishop Croft, whose testimony I submit, before I pass to the examination of that of Theodoret, your next witness. In his Naked Truth, this Bishop says: "I hope my readers will see what weak proofs are brought for this distinction and superiority of order—no scripture, no primitive general council, no general consent of primitive doctors and fathers; no, not even primitive fathers of note speaking particularly, and home to our purpose; only a touch of Epiphanius, and St. Austin upon Arius, the Arian heretic, but not declared, no, not by them, an heretic in this particular of Episcopacy."*

* The State of the Primitive Church, pp. 19, 22, 23, &c.

And now, as to the testimony of Theodoret. Although you have not quoted or referred, specifically, to the passage, I shall. His words are, as taken from his commentary on the first epistle to Timothy: "but what I have already said—they called the same (persons,) formerly, Presbyters and Bishops—those, at this day called Bishops, they called Apostles. But, in process of time, they relinquished the name of Apostleship (or Apostolic office,) to those who were in reality Apostles; but they gave the appellation of the Episcopate, to those formerly called Apostles.

Claudius Salmasius, in his Dissertation against D. Petavius Loyolita, written more than two hundred years ago, examined, very critically, and at great length, this testimony of Theodoret. I give you his language. "He," viz: Theoderet, "acknowledges, what we have before said, two kinds of Apostles—for those whom he calls ALETHOS APOSTOLOUS, *in reality Apostles*, he distinguishes, by this name, from them who were not in reality Apostles. Such were they, whose labors the Apostles used to constitute churches, viz: Titus, Timothy, Epaphroditus, Linus, Mark, and if there were any others of this sort, *whom also the ancient Church called Apostles. These* were the sent of the Apostles, that is, Apostles. But *the Apostles in reality* were the sent of Christ himself. Theodoret, therefore, says, that formerly, in the times of the Apostles, the same (persons) were called Bishops and Presbyters—TOUS AUTOUS EKALOUN POTE PRESBYTEROUS KAI EPISCOPOUS. For, says he, there could not be a plurality of Bishops in one church. But, it appears, that these very same (persons) were bishops of the highest grade, who also

ordained and fed the flock of Christ, and were called *Pastors*. But they were not the less, also, called Presbyters, because the first and second grades were, at that time, one and the same, and were united in one person. They who were above the same Bishops and Presbyters, were called Apostles of either kind, that is, as well, *the Apostles in reality* immediately appointed by Christ, as those, who, being wont to be sent by the Apostles to constitute churches, were designated by this name, ministers of the Apostles, helps, fellow soldiers. *These* held the same place in the church, above Presbyters and Bishops, as long as they constituted one grade, which, afterwards, the Bishops obtained, when the distinction of grades was introduced, and the Bishops were placed above Presbyters. TOUS AUTOUS EKALOUN POTE PRESBUTEROUS KAI EPISCOPOUS, APOSTOLOUS ONOMADSON. They who now are called Bishops answer to those then named Apostles; that is, they obtain the same authority above Presbyters which the Apostles—by whom the churches were organized, themselves also sent of THE APOSTLES to organize them—formerly obtained above Presbyters called also Bishops, seeing that it was the custom for those too to be called Apostles. But in process of time, they relinquished the name of Apostleship, to those who were *truly* called Apostles, (Apostles in reality, the Apostles of Christ;) but they imposed the appellation of the Episcopate on those who *formerly were called* Apostles, (*i. e.*, Apostles of the Apostles.) After the distinction of grades was made, and the Eldership or Presbytery was divided from the Apostleship, which formerly were blended, the name of Apostleship was

properly given, to those who were *truly* Apostles, viz: the veritable Apostles of the greater nations. TEN DE EPISKOPES PROSEGORIAN TOIS PALAI KALOUMENOIS APOSTOLOIS EPETETHESAN—that is, they imposed the appellation of Episcopate on those who were formerly *called* Apostles, viz: on the helps and ministers, or those sent of the Apostles who used their labor and ministry to constitute Bishops in every city. For when, in churches to be instituted, they would exercise the Apostolic function, and *would* act, in place of the Apostles, they were accounted instead of *Apostles*, and were so called, and had almost equal authority and power over churches and Bishops of the churches, which the Apostles themselves had, over those whom they had constituted *their* Apostles. But when the Bishops became greater than Presbyters, and were placed in a higher grade, the following age called even the Bishops themselves no longer Apostles, the name of Apostles being left to those who had in reality exercised the Apostolic functions."*

This explanation of the meaning of Theodoret, in the passage to which you refer, Salmasius substantiates by a variety of considerations, expending the most withering sarcasm on Loyolita, who had declared, that the language of Theodoret, in the passage, was involved, and his meaning inexplicable.

You seem to be aware, after all, that you can make nothing of the name, and therefore, in common with Bishops Onderdonk, Hopkins, and others, you fall back upon the office of the Bishops, which you think you have proved to be identical with that of the Apostles;

* Walonis' Messalini Dissertatio, pp. 50–52.

but which we have shown was essentially different. You have allowed yourself to indulge, in a sort of Socratic reasoning, which, I must confess frankly, has excited strong suspicions in my mind, as to the extent and accuracy with which you have examined the history of the church. You ask, on the supposition of ministerial parity, and no Apostolic succession, "is it not strange that it should have been considered so unfitted for the church of Christ, as to be banished from it before the close of the first century? There is not a trace of it to be found." I suppose you mean ministerial parity, and if so, I am perfectly at issue with you on a point of fact. I have examined all your arguments thus far advanced, and have not found any thing like proof "that the Apostolic office was transferred from one to another, and that it was supreme. That there were inferior grades in the ministry—Presbyters and Deacons." You have not produced either from the scriptures, or from Ignatius, any thing like proof. For the meaning you attribute to the expressions you have quoted, you have not even attempted to prove to be the only true and proper one, but have assumed, that they meant, just what you say they did, and what suited your argument. I have shown that they did not, and could not, mean, what you say they did. How perfectly out of place, therefore, is your question, which may have its effect upon those who never reason, but on none other—"how could such an office, as was held, by the Apostles, and afterwards by the Bishops their successors, ever arise in the church, without it had been fully sanctioned by the great Head of the church? It is impossible." WHEN, you an-

swer now, such an office could arise in the church as has been claimed to have been derived from the Apostles, by the Popes; their successors, without its having been sanctioned fully by God, it will be time enough yea, unnecessary to reply to your question. So far from the thing being impossible, it has actually been done, and you are bound to show, how such offices as Arch-bishops, Metropolitans, Patriarchs, Cardinals and Popes, could have arisen, in the church, without being fully sanctioned by God; and until you do so, your declaration, "it is impossible," will only excite a smile, unless, indeed, you turn papist outright, and go the whole at once—carrying your interrogatory through Bishops, and the whole troop of high dignitaries up to his holiness "the Lord God the Pope," Vicar General of Jesus Christ on Earth and Minister Plenipotentiary of Heaven. But even this—however more consistent it would make your interrogatory—would not screen you, from the charge of ignorance of the history of the Church, to which you have exposed yourself by the following remarks: "They are too jealous of their rights ever to have yielded to such an assumption of power without a struggle. And if so, where is the evidence of any opposition on their part? The word of God is silent—all history is silent! And who could have been the usurper? We might as well expect that history would be silent in reference to our own civil revolution, as to expect silence in so remarkable and complete an ecclesiastical revolution, as must have taken place, when Bishops were made the supreme rulers of the church. It cannot be." Are you so ignorant of history, as not to know, that the cases

are most numerous, where men have yielded their rights without a struggle when the encroachments have been gradually and imperceptibly made?—how common is it to give new names to things, and having familiarized the ears of men to them, gradually slide off from their original meaning and make names become things?—how the most oppressive despotism and tyranny have grown up, and been submitted to, and all for the defence of freedom as it was thought?—how changes have been silently wrought, under false pretences, and the power obtained, which afterwards could not be resisted? Are you ignorant of the history of both Greece and Rome?—of the regular growth of almost all kinds of oppression that has been in the world, and which have advanced, more by art and deception, than by arms and bloodshed; and of the influence which synods, councils and conventions have had in the church? I am utterly amazed, at the manner in which you have expressed yourself, and feel compelled to quote to you, for your information on the subject of the origin and growth of the Hierarchy, the account which Jerome, one of your own authorities, has given of these things.

"A Presbyter, therefore, is the *same* as a Bishop; and before there were, *by the instigation of the devil*, parties in religion, and it was said by different people, I am of Paul, and I of Apollos, and I of Cephas, the churches were governed by *the joint counsel of the Presbyters.* But *afterwards*, when every one accounted those whom he baptized as belonging to himself and not to Christ, it was decreed, throughout the whole world, that one, chosen from among the Presbyters,

should be put over the rest, and that the whole care of the church, should be committed to him, and the seeds of schism be taken away.

"Should any one think, that this is my private opinion, and not the doctrines of the scriptures, let them read the words of the Apostle, in his epistle to the Philippians: "Paul and Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the Bishops, and Deacons," &c. Philippi is a *single* city of Macedonia; and certainly, in one city, there could not be *several Bishops*, AS THEY ARE NOW STYLED; but as they, at that time, called the very same persons Bishops, whom they called Presbyters, the Apostle has spoken without distinction of Bishops as Presbyters.

"Should this matter yet appear doubtful to any one, unless it be proved by an additional testimony; it is written in the acts of the Apostles, that when Paul had come to Miletum, he sent to Ephesus, and called the Presbyters of that church, and among other things, said to them, 'take heed to yourselves, and to all the flock in which the Holy Spirit hath made you Bishops.' Take particular notice, that calling the PRESBYTERS of the single city of Ephesus, he afterwards names the same persons, BISHOPS."

Other quotations are made from the epistle to the Hebrews, and from Peter, and he then states: "our intention, in making these remarks, is to show, that, among the ancients, *Presbyters* and *Bishops were* THE VERY SAME. But that BY LITTLE AND LITTLE, that the plants of dissentions might be plucked up, the whole concern was devolved upon an individual. As the

Presbyters, therefore, KNOW that they are subjected, BY THE CUSTOM OF THE CHURCH, to him who is set over them, so let the Bishop know, that they are greater than Presbyters MORE BY CUSTOM, than by ANY REAL APPOINTMENT."*

The same things are stated by Jerome, with great point, in his letter to Evagrius. Here, then, is a full, distinct, and formal answer given to your questions, and an account of the origin, and growth of Episcopacy, showing directly, how very limited must have been your reading, or how exceedingly treacherous must be your memory, to admit of your having so boldly affirmed, that "ALL HISTORY IS SILENT," on the subject of the rise and progress of the Episcopacy, for which you plead, viz: the three orders and the Bishops' Apostolical supremacy. Jerome says, explicitly, that it grew up, "LITTLE BY LITTLE," and obtained "MORE BY CUSTOM, *than by any real appointment.*"

You cannot object to the testimony of Jerome. He lived in the fourth and fifth centuries, having been born about A. D. 331, and died in 420—was a man of great learning in his day—abundantly competent to investigate the history of the times before him—was himself attached to Episcopacy, and, therefore, by no means a prejudiced witness. Doctor Bowden affirms, that "when he is not obscure, no writer of antiquity has stronger testimony to the Apostolic institution of Episcopacy."† The obscurity of which he speaks, is in the above and similar passages of Jerome's writings; but it is only to the eye of an Episcopalian, that there is

* Opera Hieron, tom., VI, p. 198.
† Bowden's Letters, XXI, p. 324.

any obscurity in what we have quoted from Jerome. And here, it may be as convenient, as in any other place, to notice, what occasions that obscurity, and whence so great reliance is placed upon, the opinioni of the Fathers, and quotations from them, with which Episcopal writers, such as Dr. Bowden, and Dr. Cooke and others abound. It is not denied, that prelacy flourished soon after the first century, and that Episcopacy changed its character from Parochial to Diocesan very early. Nor is it denied that the Fathers whom Dr. Bowden and others have quoted, speak of and describe the very Diocesan Episcopacy, which he, in opposition to Dr. Miller's views, claims to be of divine origin; but their description and averment of what existed in their day, do not prove, that it existed in the Apostolic age; nor that it was of divine origin.

It is of no manner of use to quote the Fathers, speaking of what was in their day, and to try to pass it off as proof of what existed in the Apostles' days. We cannot be imposed upon in this way. We require proof, from the scriptures, and from the Apostolic age. That has not yet been produced; and notwithstanding all the parade, that has been made of the Fathers, whose opinions you have admitted are of no great authority, the Diocesan character of Episcopacy, was, at one time, in this country, affirmed, by high Episcopal authority, to be no way involved in the general question, it being maintained only, that the Bishops were of the superior order, with exclusive power to ordain, and the fact, or extent of their Diocese, being no way connected with the subject. Yea, reproach was cast on some—who discussed the claims of Episcopacy, de-

nying any thing like a Diocesan character to the Bishops of the New Testament—for being ignorant on the subject. Give up Diocesan claims, and Episcopacy will become, very soon, identical with the Presbytery of the Apostolic days. It is the fact of Diocesan sway, that gives prelatical Episcopacy its power. That such Episcopacy ever existed, or was authorized, in Apostolic days, has never been proved; nor can it be.

Your main reliance is on the testimony of Ignatius, from whom you have liberally quoted. I have already said, that the genuineness of the productions ascribed to Ignatius may well be doubted; that there are many internal evidences, indicating, that they are the production of a later period than the first century; and that even when admitted to be genuine, they afford no more proof of the Episcopacy for which you plead, nor of the lower orders and inferiority of Elders and Deacons to the Bishops, than you can find among Presbyterians who have their Bishops, Elders and Deacons.

I only add, to what I have already said on this subject, that, as a witness, Ignatius, or rather the author of the seven epistles bearing his name, is not entitled to implicit credit. The author betrays gross ignorance of the scriptures in several cases, quoting or referring to passages as scripture, which are not in the New Testament, and expressing sentiments as scripture, which cannot be legitimately inferred from it. In his epistle to the Trallians, he says, AIDEISTHE DE KAI TON EPISKOPON, HUMON HOS CHRISTON, KATHO HEMEN HOI MAKARIOI DIETAXANTO APOSTOLOI, "reverence also the Bishop as Christ, as the holy Apostles have commanded us." The Apostles never gave such

a commandment. From the epistle to the Philadelphians, you have quoted these words: "But the Spirit spake saying in this wise, do nothing without the Bishop." The Spirit never said any such thing, directly, or by implication. Yet this is the witness whose testimony you so exalt, and concerning which your language makes the impression, that the rejection, if not impious, is calculated to strengthen infidelity!!

The next witness, you cite, is Irenæus, whom you quote in proof of your Apostolic succession, as follows: "We, he says, can reckon up those whom the Apostles ordained to be Bishops in the several churches, and who they were that succeeded them down to our time. And had the Apostles possessed any hidden mysteries, which they imparted to none but the perfect, (as heretics pretend,) they would have submitted them to those men, to whom they committed the churches themselves; for they desired to have those in all things perfect and unreproveable, whom they left to be their successors, and to whom they committed their own Apostolic authority? He then adds, that because it would be endless to enumerate the succession of Bishops all the churches, he would instance in that of Rome."

Now, on this, I remark, that there is no proof that Irenæus meant exactly what you say he did by the succession. He was speaking of the unwillingness of the heretics to be bound, either by the scriptures, or by the traditions of the churches. His object was to disprove their pretending, that they had private mysteries and were by these means wiser even than the Apostles.

The passage you quote, I presume, is taken from

third chapter of the third book of Irenæus. The original is given in the second volume of Tracts on Episcopacy, as appended by Dr. Cooke to his work on the invalidity of Presbyterian ordination. His translation will be found in the 130th section, which, allow me to say, is much more correct than the one you quote.* The words "whom they left to be their (Apostles) successors, and to whom they committed their OWN APOSTOLIC AUTHORITY" are a very free translation which Dr. Cooke would not venture to give. I have no hesitation in pronouncing it unsustainable. The words are QUOS ET SUCCESSORES RELINQUEBANT SUUM IPSORUM LOCUM MAGISTERII TRADENTES. The phrase SUUM IPSORUM LOCUM MAGISTERII, which you have rendered "*their own Apostolic authority*," means no such thing; but having assumed the identity of the Apostolic and Episcopal office, by a free translation, you use the word Apostolic. The passage reads, "for they very much desired, that *they* should be perfect, and irreprehensible in all things, whom they were leaving their successors, delivering their own place of their magistracy" or governmental rule. This is a very different thing from their Apostolic office. We have already shown, that whatever power the Apostles exercised, in the way of ordaining and governing the church, their MAGISTERIUM, was that of Presbyters, appropriate to that character and office, which they sustained in common with those, whom they ordained, and introduced into the churches. And it was, in this sense, that Irenæus understood the matter. For in the preceding chapter, he says, "when we appeal to the tra-

*Tracts on Epis. vol. II. pp. 257-259.

dition, which is from the Apostles, and is preserved in the churches, *through the successions of the Presbyters*, PER SUCCESSIONES PRESBYTERORUM, they oppose traditions, saying, that they are wiser, not only than the Presbyters, but even than the Apostles."*

"To represent the MAGISTERIUM, which was given to officers, indifferently called Presbyters and Bishops, as an authority given to Bishops over Presbyters, is to adopt a conclusion without premises. To say that the *succession and mastership*, affirmed by Irenæus of Bishops, who were Presbyters, are a proof, that Bishops, in the modern sense, were intended by him, is the *petitio principii*, or weakness of *begging the question*."†

The succession, of which Irenæus speaks, and the magistracy, of the Apostles and Presbyters or Bishops, are very different things, from what you represent them. Linus and Anacletus and Clemens, and "so on to Eleutherius," of whom you speak, as forming the Apostolic succession in the church of Rome, were not called Apostles by Irenæus, but Presbyters. "It is proper," says he, "to obey those Presbyters, EIS PRESBYTERIS, who are in the church, "HIS," THESE who have succession from the Apostles, as we have shown; who with the succession of the Episcopate, QUI CUM EPISCOPATUS SUCCESSIONE, have received the sure gift of the truth, according to the will of the Father."‡

"The succession from the Apostles, which he sometimes affirms of Bishops, he also applied to Presbyters;§ repeatedly thus discoursing, that he accounted Presby-

*Irenæus adversus Hæreseos, lib. 3, c. 2. s. 2.

†See Wilson on the Prim. Gov. of the Christian Churches, p. 32.

‡Irenæus, lib. IV, c. 26, s. 2.

§Lib 4, c. 33.

ters to be Bishops, and Bishops, Presbyters. Where Irenæus, therefore, makes Presbyters the successors of the Apostles, and ascribes the Episcopacy to Presbyters, he may be considered a very positive, as well as competent, witness, to establish, that there were no preachers, after the Apostles and Evangelists, of an higher order than that of Presbyters, nor any Presbyters of an inferior grade."*

I have as full right to claim Irenæus as you have.† His testimony is as strong as to Presbyters, as to Bishops, having spoken of them as identical. Where you have found that he asserted, "that he had at that time a correct list of all who had succeeded to that office, in ALL *the churches from the time in which the Apostles lived, down to his own day*," I know not. The fact is so singular, that I should be thankful for a reference to the place, although it would not prove any thing more than would a chronological list of the Pastors of our different Presbyterian churches, who had succeeded each other in their several parishes.

The testimony of Hegesippus, which you quote to confirm that of Irenæus, is of no value. The writings of Hegesippus have perished, with the exception of the few fragments quoted by Eusebius, and one by Photius, and none of them prove a diversity of office among Presbyters, or a difference of order. All that this testimony proves, is, that there were certain men, in certain churches, called Bishops, and that there had been a succession of them. It does not prove that they were DIOCESAN Bishops, or any other than the PAROCHIAL

*Wilson on the primitive government of christian churches, p. 38.
† See Walonis' Messalini Dissertatio, pp. 268–271.

Bishops. For Irenæus, in his epistle to Victor, referring to the Bishops of Rome, who had succeeded Soter, the 11th from the Apostles—*i. e.*, up to his own day, calls them PRESBYTERS.*

As to the testimony of Clemens of Alexandria, it is no more decisive, in your favor than the rest. In his "*what rich man can be saved,*"† Clemens relates that John the Apostle, observing a young man, and turning *to the Bishop who presided over all,* EPI PASI TO KATHES TOTI PROBLEPSAS EPISKOPO, committed him to his care, *in the presence of the Church,* EPI TES EKKLESIAS, who *received him,* TOU DECHOMENOU. It was, therefore, NOT a collection of churches—but one assembly worshipping together, and the Bishop, consequently, was the *parochial* Bishop or Pastor. John is then said to have returned, after repeating the charge, to Ephesus. *And the Presbyter taking home,* HO DE PRESBUTEROS ANALABON OIKADE, the young man that had been committed to his care, nourished, educated and lost him. Here we have Clemens, no doubt, in the language of his day, as it had been in that of the Apostles, expressly denominating the same person both a *Bishop* and a *Presbyter.* Also, John, returning, is represented to have addressed him as a Bishop: "O EPISKOPE; return to us your deposit." It thus appears that a successor of the last Apostle, and by John himself styled a *Bishop,* was notwithstanding a *Presbyter.*"‡

Your next witness is Polycrates; but his testimony is no more to the point, than that of all the rest; yea, rather less. You cite him only to prove "that Bishops

* Lib. 5, 26.
† Ch. 42, p. 87.
‡ Wilson on the primitive government of christian churches, p. 47.

were settled in *all* the churches." This is exactly what we have affirmed. Every church had its own Bishop or Pastor. You have not proved, that they were *Diocesan* Bishops, or Bishops of a grade superior to Presbyters. We have evidence to the contrary, even from the mouth of Polycrates, for as you correctly state, Eusebius,* represents him to have said that there were "*seven* Bishops of his own kindred, and GREAT MULTITUDES of Bishops who assembled with him, to consult about the time of Easter." It is a very rare thing to find seven cotemporaneous Diocesan Bishops of the same kindred, and "GREAT MULTITUDES" of Diocesans, assembling together, but it is not of parochial Bishops or Pastors.

In Tertullian's testimony, quoted by you, there is no more proof than in Polycrates', of a divinely appointed order of Bishops superior to Presbyters; but there is of the contrary. The highest priest, (not the High-priest,) was the chief presiding Presbyter. The word does not, as Tertullian uses it, apply to an *order*, but to the individual. The highest, implies inferiors of the same kind—just as the chief priest stood at the head, or was accounted the first of his band. We have found no trace of a superior order, but all along the Bishops and Presbyters are spoken of as being of the same order—the Bishop being the presiding officer of the Presbytery—as we say, the Moderator. Whatever diversity existed, between the Bishop and Presbytery, to which Tertullian refers, it did not spring from any original divinely instituted difference of order. For Tertullian, in the very passage you

*Ecclesiastical History, B. V. C. 24.

quote, "founds the authority of Bishops upon its necessity for the preservation of the honor and peace of the church, and not upon any scriptural or Apostolical ordination or appointment."*

The peace of the church required that the administration of baptism should be under the direction of the Presbytery, in every congregation or church, and be performed, either by the presiding Presbyter, or by some other for him. Cases have occurred, in Presbyterian churches, where strict attention has been necessary to this thing. Yea, it is accounted injurious to the peace of the church, and altogether improper, where there are several Presbyters and ministers of the gospel, living in the same place, and worshipping in the same church, for any one of them, to administer baptism in the congregation, but the parochial Bishop, or at his request. I have been so situated, that several of my ministerial brethren were regular members of my congregation, and worshipped with us, yet none of them ever thought of administering baptism even to the members of their own families. They invariably acted on the rule which you quote Tertullian as saying was observed for the peace of the church.

Not one of the authorities you quote, proves the point for which they have been cited.

* Wilson on the primitive government of the christian churches, p. 42.

LETTER XIII.

THE APOSTOLICAL SUCCESSION.

REV. AND DEAR SIR:

My attention shall be turned, in this letter, distinctly to the APOSTOLICAL SUCCESSION, which, on the authority of Eusebius, you say is brought down to the council of Nice, in the year 325, "and is so marked, that no link is broken in the chain which connects the Bishops with the Apostles, and of course with Christ." In doing so, it becomes proper to bring into view, what you mean by the phrase "APOSTOLICAL SUCCESSION," and what has been deemed, by prelatical writers, essential to it.

It is very evident, to every attentive reader, that you mean by the "Apostolical succession" something more, than that, the Lord Jesus Christ, through successive generations, has preserved and transmitted the grand essential facts of christianity and the knowledge of its elementary doctrines, by means of a succession of authentic writings, and has influenced, qualified, and called by His Spirit, a succession of men whom He has authorized to proclaim those facts and doctrines. Such a succession, in accordance with Arch-bishop Whately, we believe and teach, but it is nothing more nor less, than the perpetuation, of the truth, and of the church in the world, by men called and chosen of God

to discharge the functions of ministers and office bearers in His house.

We have had a regular succession of presidents, governors, judges, members of senate and congress, &c., since the foundation of our government, i. e. as one has retired, another has taken his place agreeably to the will of the people, with whom is lodged the sovereignty and the right of election, &c. The oaths of office do not confer the power; they are but the mode of conducting into their offices those called and chosen to fill them. The president retiring does not confer his power on his successor: nor one judge, governor, or member of congress, on another. We would smile at the simplicity of the man who would tell us that the power and authority of this government were given at first to Washington, and to his cotemporaries, and that he and they transferred it to their successors. It is the sovereign power—the people—directly or indirectly, that confer the power, and no man ever dreams of producing a perfect list of presidents, judges, &c. &c., and of establishing this or the other man's power and right to office by proving the *line of succession.* Such notions, and doctrines, may be adapted to the monarchical governments of Europe, where ideas, of legitimacy, and of the hereditary succession, are interwoven with the very elements of their existence. But, in this country we understand the subject better; and laugh to scorn, alike the divine right of kings, and the notion, that the civil magistrate is the depositary of power, lodged there by heaven to be transferred to his successors. The officers of the government, are not the fountains of power; because they are not the sovereign. Our liberties,

will never be in greater danger than when we practically concede, to the functionaries of our government, the powers of sovereignty, which belong to the people, and believe, that official authority emanates from one to the other through a line of succession. Death, disgrace, impeachment, a variety of causes, may interrupt and break the succession, and an office may, for a time, be without an incumbent; but the sovereign people, from whom emanates the power, can direct and call whom they please, to discharge the functions of the civil magistracy. The oath of office, and the ceremony of inauguration or induction, are but the acknowledged and approved modes of recognizing the fact, that, by the sovereign authority of the people, the persons have been appointed to their respective offices.

These important and salutary principles were not understood under the tyrannical government of the Cæsars. The king or emperor was claimed to be the fountain of power, which flowed down in regular hereditary succession. The doctrine of legitimacy, as taught by European politicians, lies at the very root of the Apostolic succession. You have claimed, distinctly, and formally, that the headship or sovereignty of Jesus Christ, has been transferred to the Apostles, and has flowed down from them through their lineal successors whom you style your Apostolic Bishops. Now, this we proclaim to be just as great an usurpation, as were presidents, governors, and judges, &c., to claim to appoint their successors, and to transfer their power to them.

We say usurpation, not indeed of the sovereignty of the people, but of Jesus Christ.

The members of the church are not the sovereign power in the church; nor are its officers. The Lord Jesus Christ has the supreme authority deputed to Him by the Father. "All power, in heaven and on earth is given unto Him." He has, as I have shown, the exclusive right of calling, choosing, commissioning, and clothing, His ministers with power. The power flows directly from Himself, just as, in our government, it does from the people. Ordination answers to the oath of office and induction into it; being the public formal recognition of the fact, that Jesus Christ has exercised His sovereignty in the appointment of the man as His embassador. The succession depends not on the flow of authority from Bishop to Bishop, Priest and Deacon, regularly conveyed or transferred as you teach; but on the will and grace, the spirit and providence of Jesus Christ our only sovereign lord and king. The list of successors is of no more consequence to prove the right to exercise official power from Jesus Christ, than is the list of your predecessors, who have officiated as Rectors of St. Paul's church, to prove the legitimacy of your right to officiate as their Rector. Personal succession does not enter into that right, as any part of its elements. We glorify the sovereignty of Jesus Christ, and trace all official power and authority, directly, to Him, discarding, altogether, as one of the engines of oppressive tyranny and oppression, which have enslaved, alike the church and world, flowing down, through a long list of individuals—a privileged order, in regular lineal legitimate succession.

I have thus brought into view, your ideas of "Apostolic succession," held in common with those of pre-

latical writers, and contrasted them with those held by the non-Episcopal denominations. I would not misstate or misrepresent them. If your language, and that of prelatical writers, has any definite meaning at all on this subject, you unquestionably teach, that the legitimacy of the functions of the minister of Christ, depends, essentially, on the transfer, of the same power, and of the Spirit of God, from the Apostles down in regular succession through your Bishops, which Christ originally *transferred to them*, that being what the Father had conferred on Him. That I have not misapprehended your views, and those of prelatical writers, I quote the language of Bishop Beveridge: "the Apostolical line hath, through all ages, been preserved entire, there having been a constant succession of such Bishops in it, as were truly and properly successors to the Apostles, *by virtue of that Apostolic imposition of hands*, which, being begun by the Apostles, hath been continued from one to another, ever since that time down to ours. By which means, *the same Spirit which was breathed by our Lord into his Apostles, is, together with their office, transmitted to their lawful successors*, the pastors and governors of our church at this time; and *acts, moves, and assists*, at the administration of the several parts of the Apostolic office, in our days, as much as ever.*" These are your own sentiments; and the idea of a mysterious sacramental influence, by the imposition of hands, for the purpose of imparting the Holy Spirit, as an essential element of the Apostolical succession, is too plainly taught to be mistaken.

* See, his works, v. II, sermon on Christ's presence with his ministry.

It is not, therefore, at all surprising, that great care, and solicitude, should have been manifested, about the formal part of ordination; nor that the canons of councils, and the common law of ecclesiastical bodies, should have, through much excessive care, rather multiplied the tests, and increased the impossibility of proving the genuineness of each link, in the interminable chain of Apostolic succession. It has thus become impracticable to tell, what is, or what is not essential. This, itself, is sufficient to condemn the whole doctrine, especially when viewed in connection with its total inapplicability to the great mass of mankind, so deeply and so vitally interested in the fact of the genuine succession, according to the showing of its asserters. At all events, it demands a stern and severe rebuke, to be given to those prelates, who claim a superstitious reverence for themselves from the people, making their adherence to them essential to salvation, so putting themselves before Christ, and yet, by the very necessities of the case, being themselves constituted the judges of their own pretensions.

I do not exaggerate. Mr. T. Smyth has extracted from "the Churchman," published in New York, under the sanction of Bishop Onderdonk, of that city, the following, of which many other like examples might be taken from prelatical writers. Dr. Dodwell, says: "None but the Bishops can unite us to the Father and the Son. Whence it will follow, that whoever is *disunited from the visible communion of the church on earth*, and PARTICULARLY *from the visible communion of the* BISHOPS, must consequently be disunited from the whole visible Catholic church on earth; and not only

so, but from the invisible communion of the holy angels and saints in heaven, and what is yet more, from *Christ and God himself.* It is one of the most dreadful aggravations of the condition of the damned, that they are banished from the presence of the Lord, and the glory of his power. The SAME is their condition, also, who are DISUNITED FROM CHRIST, by being *disunited from his visible representative.*"* This is putting the Bishop before Christ. No poor soul can be united to Him but through the Bishop!! What popery!

Dr. Hook says, "unless Christ be spiritually present with the ministers of religion, in their services, those services will be vain"—a most precious truth, known, believed, and preached, by none more frequently, felt more powerfully, and applied with greater effect, than by many of the non-Episcopally ordained ministers. "But," continues Dr. Hook, "the *only* ministrations, to which he has promised his presence, are those of Bishops, who are *successors*, to the first commissioned Apostles, and to the other clergy acting under THEIR *sanction* and *by* THEIR *authority.*"† This is just as false as it is arrogant, and is disproved, by the hundreds and thousands of those, who, have been converted from the error of their ways, and abounded in the fruits of holiness, through the ministrations of non-Episcopally ordained ministers. The fruits of the Spirit—proving the presence of Christ—abound among the converts of a ministry, disowning and disdaining to be united to Christ, by "Episcopal Bishops."

Bishop B. Onderdonk of New York, says "none but the Bishops can unite us to the Father, in the way of

*Lectures on the Apostolic succession, p. 105.

† Idem.

Christ's appointment, and these Bishops, must be such as receive their mission from the first commissioned Apostles. Wherever such Bishops are found, dispensing the faith and sacraments of Christ, *there* is a true Church; UNSOUND IT MAY BE, like the Church of Rome, but still a *true and real Church*—as a sick or diseased man, though unsound, is still a real or true man."* This needs no comment. It proves, that I have not misapprehended your idea of the "true line of succession," which, though not as distinctly avowed, is nevertheless truly accordant with it.

And now, let me bring your line of succession, to the tests, which you, in common with prelatical writers, have established as the criterion of a true ministry. It is essential, upon your own principles, that you be able to show, that your ordination—which according to Bishop Ravenscroft,† is the only evidence you can have of Divine right—has been performed by one, who was himself a legitimate successor of a legitimate successor, through the whole line, up to some one of the Apostles, without a break in one solitary link. For, says Dr. Chandler, "if the succession be ONCE broken, and the power of ordination ONCE lost, not all the men on earth, not all the angels in heaven, without an immediate commission from Christ, can restore it."‡ I do not see, how even Jesus Christ himself, according to your doctrine, could restore it; for you say, that *He* TRANSFERRED *His earthly power over His Church.*

Dr. Howe§—whose orthodoxy, on this point, in your Church, will not be disputed—maintains the very same

*Address on Unity.
†Vind. and def. in Ev. and Lit. Mag., IX., p. 529.
‡Appeal in behalf of the Ch. of Eng. in Am. N. Y., 1767, quoted in Smyth's Lec.
§Vind. of Prot. Epis. Ch., p. 347.

position with Dr. Chandler. Are you prepared to show, that, through the long line of your ecclesiastical pedigree, in every solitary instance, nothing, according to the canons setting forth the essentials of ordination, has invalidated the ordination? Are you prepared to show, that none of your Episcopal sires were under sentence of deposition, when ordained? that the faith and morals of all, came up to the standard of Christ's prescriptions? that their baptism was not clinic nor heretical, but Episcopally valid? that they had not been made Bishops, *per saltum*, instead of passing through the two inferior grades? or that any other of the numerous disqualifications, judged, by the Church to render ordination invalid, such as infancy, insanity, adultery, murder, lapse in time of persecution, and mutilation or dismemberment of their bodies, like that Origen effected on himself, have not vitiated the succession, poisoned the fountain of Episcopal grace, and left you out of the church of God?

I am not trifling on this subject, but soberly referring to matters, which have been judged sufficient to invalidate ordination, as may be seen in Palmer and Bingham, referred to in Smyth's lectures.* Until you can thus demonstrate in full detail, your claim to the lofty Episcopate, upon your own principles, you must excuse me, if I cannot recognize, and own you, as the *Right* Reverend Bishop of Michigan, invested with that "plenitude of sacerdotal power which constitutes Episcopacy;" however, I recognize and love you as the servant of Jesus Christ, possessed of those Episcopal powers, which you, in common,

*Smyth's Lectures on Apos. Suc., pp. 115, 116, &c.

share with your Presbyters, and exercise, by their consent, as *primus inter pares*, first among your equals.

The list of Eusebius to which you refer, as bringing down an unbroken chain till the year 325, has never been proved. It runs, Peter and Paul, 1. Linus, 2. Anacletus, 3. Clement, 4. Euarestes, 5. Alexander, 6. Xystus, or Sixtus, 7. Telesphorus, 8. Hyginus, 9. Pius, 10. Anicetus, 11. Soter, 12. Eleutherus, &c. Eusebius follows in the track of Irenæus. Neither does the New Testament, nor do Irenæus and Eusebius, furnish proof, that Peter was ever at Rome, at all. If ever he was, it must have been after Paul wrote his epistle. Those who affirm that he was, disagree in point of time, and the time specified, contradicts scriptural history. Both Jerome and Eusebius, contradict the history of Peter, given in the Acts of the Apostles.* The arguments which learned men have urged against the supposition, have not been answered.

Still less proof is offered that Peter, if ever at Rome, was fixed and resident Bishop there. Nor is there proof, from the scriptures, that ever Paul was established there as Bishop. He was there as prisoner, and taught in his own hired house. The church of Rome was not organized, by him. He found it organized, when he arrived there. There is no proof that ever he was ordained to be the Apostolic Bishop of Rome. Too much is expected, if it is thought we will admit, that both Peter and Paul were fixed as Apostolic Bishops in Rome, and transferred their authority to their successors. Who was their immediate suc-

* See Stuart on the Rom., pp. 37, 38.

cessor, has not been settled. Eusebius says, Linus, but by whom he was ordained, he has not told us. Certainly it was not by Paul or Peter, for he says, "*after the martyrdom* of Paul and Peter, Linus was the first that received the Episcopate at Rome."* They did not transfer their authority, and the Episcopate, before their martyrdom, and it will not be pretended they did after. Here, then, at the very outset, "the Apostolic succession" is met with difficulties. By whom was Linus ordained? He received not the Episcopate, says Eusebius, and of course, ordination, *till after the martyrdom* of Paul and Peter. Inferences and suppositions here will not do for you. If you ask us to admit yours, we return the compliment, and tell you, we think ours are better, viz: that Linus was a Presbyter, and had been such in the life time of Paul and Peter; but was elected pastor or parochial Bishop, after their martyrdom, as Eusebius says. Diocesan or prelatical Bishop before, he could not have been, or you will have Paul, Peter, Linus, all Apostolic Bishops over the Church in Rome, cotemporaneously, directly in opposition to an essential feature of your system. We have no difficulty in understanding how they could all be presbyter Bishops together, which the Bishops of that day were.

Irenæus will not help "the Apostolic succession," but rather favors our views, although he says, that Linus was the first Bishop of Rome, yet he does not inform us "how he came there, or where, or by whom, or whether validly ordained, or himself a valid subject for ordination. He does not even say, which of the

*Euseb. his., iii, 2.

Apostles delivered the Episcopate to Linus, nor that he was ever ordained by the imposition of hands at all"—and in what he does say, he does not pretend to establish proof, but gives it merely, as that which is *held as a tradition from the Apostles.** Irenæus wrote some where from A. D. 177 to 202, more than a century after. The claim to legitimacy fails at the very start. It is truly astonishing, that such a prodigious claim should have so slender a foundation. The very first link in the chain of title is broken, or, what is equivalent, its validity cannot be established.

Equally unfortunate is it in the second link. Irenæus and Eusebius say that Anencletus succeeded to Linus in the second year of Titus, A. D. 79. Linus, after having "held the office about twelve years, (i. e. from A. D. 67,) transferred it to Anencletus."† "Now, Tertullian," says Mr. Smyth, "and several others assure us, that this is an entire mistake, for that Clemens was first of all, and the next lineal descendant of Peter, or whoever it might be. Epiphanius and Optatus again seriously affirm, that Anencletus and Cletus were before Clemens. Jerome, Augustine, Damasus and others, differ from them all, and assert that Anencletus, Cletus, and Linus, were all anterior to Clemens, and the first links in this chain of living energy. Damasus is of opinion, that Peter ordained two successors, and not one merely. Vossius declares that before the time of Evaristus, two or three successors sat together on this Episcopal throne,"‡

"In the English church, the same controversy has

*See Smyth's Lectures, p. 168, and Maudock's Mosheim, C. v. I, p. 120.
†Euseb. Hist. lib. 3, c. 13
‡Lectures on Apos., Suc., pp. 19-1-2. Dr. Miller on the Ministry, p. 327.

prevailed. Dr. Hammond will have it that Clement, Linus, and Anacletus all succeeded Peter, and held co-ordinate jurisdiction; the first over the Jews, and the other over the Gentiles. This theory, Cotelerius rejects, being without any support; while Dr. Pearson insists, that it is, as Cyprian says, contrary to the evangelic law, and to the rules of the Catholic institution, for two Bishops to preside together in one city. This also was determined on in the council of Nice, and became a settled proverb, "one God, one Christ, one Bishop," two prelates being regarded, as Theodoret testifies, infamous. So that "whoever is made Bishop after the first, is, says Cyprian, not a second Bishop, but no Bishop." Arch-bishop Potter again asserts, that "Clemens not only conversed with the Apostles, but was ordained Bishop of Rome by St. Peter." Bishop Pearson proves, that Linus died before Peter, and how could he succeed him? Thus it is made apparent, in what palpable and gross darkness, in what impenetrable obscurity, the prime question is involved, on which this whole cause rests—the corner stone and foundation, on which the stately structure of prelacy, Romish and Anglican is built."* It is much easier for us to establish a succession of Presbyters—a bench of Presbyter-bishops, during the first and early part of the second century, in the church of Rome, than for you to prove the legitimacy of your ordination to the Episcopate, upon your own avowed principles of *authority* TRANSFERRED *by the imposition of hands, in the* ONLY TRUE APOSTOLICO-EPISCOPAL SUCCESSION.

*See Smyth's Lectures, note C, p. 182.

Other discrepancies, in the historical statements, than these I have referred to, might be noticed, showing, either the fracture of the links, or the impossibility of proving, what you have assumed, a regular, unbroken line of Bishops in your sense of the term, legitimately consecrated by the imposition of the hands of the Apostles' successors. Enough has been said to press the advocates of prelacy with the burden of proof, from which they can never be relieved, if the argument will be fairly and candidly met; and to let you see that you will not be allowed, either to beg the question, or to presume that we will take your conjectures and inferences for fact. You may pronounce as unreasonable, and hypercritical, and say your proof "ought to be conclusive," but where such lofty claims are asserted, you must make good your title, *through the whole chain.*

You carry two strings to your bow, to either of which you affix your arrows, as it best suits you. At one time you pull the Roman string, and at another the Anglican; and to kill us outright, at another, both together. The very fact of your quoting Eusebius, and referring to his line of succession, starting from Rome, and also, the further fact, that your printed catalogue of the succession, traces your title through the Roman channel—identify you with the Church of Rome, and force you to acknowledge her to be a true church of Jesus Christ.

You have, in this respect, been consistent, and kept an open door of retreat, should you be cut off from Anglican pretensions. "Even if we had received our ministry, through that source," you say, "it could do us no harm. For that church, and many of her cle-

quent defenders, I have great respect. For, with all her errors, *she has the regular succession of the ministry*, and is a part of the Catholic church." Spirits of the mighty dead!—ye Manes of Ridley, and Latimer, and Cranmer! what think you of your Episcopal successors, who thus set at nought the testimony for which ye died? and shake hands over your mouldering ashes, with "Christ's enemy and antichrist," whom ye refused! I refer to the writings of the Fathers, to the homilies of the English church, and to the uniform testimony of the reformed churches of England, Scotland, France, Holland, Germany, Denmark and Switzerland, in proof of the fact, that they regarded the church of Rome to be "idolatrous and antichristian."

Here let me quote the language of Towgood, for your special attention. "Now it is only from this (apostate church) that you derive, by ordination, your spiritual descent. You confess yourself born of her as to ecclesiastical pedigree; and the sons of this (church) you acknowledge as brethren, by admitting their orders as regular and valid, whereas those of the protestant Churches you reject. If a priest, ordained with all the superstitions and idolatrous rites of this antichristian and false church, comes over to (your church) you admit him as a brother duly ordained, without obliging him to pass under that ceremony again; but if a minister of the reformed Churches, joins himself to you, you consider him, as but a layman, an unordained person, and oblige him to receive orders according to your form. How, sir, is it possible for you to account for such a procedure? Can that church, which is no true church, impart valid and true orders? Will you

rest the validity and regularity of your administrations, on your receiving the sacerdotal character from the Bishops and Popes of the Romish church? many, if not most, of whom, were men of corrupt and infamous lives—men, who so far from being regular and valid ministers in the church of Jesus Christ, *had neither part nor lot in this matter, their hearts not being right in the sight of God.* Such men, therefore, could not possibly, duly or regularly, officiate therein; consequently had no power to communicate, or convey, orders or offices in the christian church. Whatever offices they conveyed, therefore, are, at best, doubtful and suspicious, if not absolutely null, irregular and void. So that really, your own orders, if strictly examined, may minister great doubt and disquietude of mind."*

I appreciate your remarks in reference to invective and denunciation, so calculated to irritate, and have, therefore, omitted a few epithets, which Towgood, in the above extract, has borrowed from the homilies of the Church of England. Although I condemn and oppose the system of popery, yet would I not reproach all indiscriminately who embrace it. Although as an organized society, I account the church of Rome an apostate church, yet I love to think that such men as Claude, Anselm, Bradwardine, Grosseteste, Pascall, Fenelon, Massillon, Xavier, and many ardent and devoted missionaries of the cross, have been the friends of Jesus Christ, and doubtless are numbered among the members of His true and invisible church—His mystical body. The true Church of Christ comprises his elect out of all kindred, people, tongues, and SECTS.

* See Towgood's Dissent, pp. 95, 96.

Even to this hour, I doubt not, that it may be, in the idolatrous Church of Rome, as it was in the idolatrous Church of Israel, the Lord hath reserved some for Himself that have not bowed the knee to Baal. Gladly would I discharge the offices of love, and breathe the spirit of good will, even towards those whom I fear may be deceived by the subtlety of the old serpent. The spirit of persecution and bitterness I loathe. But the very offices of love, require me to bear my testimony, against the fatal soul destroying errors of the Roman Catholic Church; nor will fidelity to Jesus Christ suffer me to wink at or disguise, what I believe to be the true character of the system of popery pourtrayed in the word of God. Should I flatter any, directly or indirectly, in the belief, that the protestant testimony against the Church of Rome is not true; and should I recognize her as a true Church of Jesus Christ, when He accounts her idolatrous and apostate, my charity would deserve the severest reprehension. It would be mere courteous indifference, alike to His honor and to the eternal welfare of my fellow men.

And here I think it proper, to refer you to *Dan.*, vii, 24–26; 2 *Thess.*, ii, 7–12; *Tim.*, iv, 1–2, and the 17th and 18th chapters of the book of Revelations, remarking, only, that you must have renounced the uniform protestant exposition of the word of God, before you could have been betrayed into such gross inconsistency, as to disown and renounce the whole illustrious company of the protestant Churches of Scotland, France, Switzerland, Germany, Poland, Hungary and Denmark, and in preference, make love to the Church of Rome. Verily, I fear the result, when all this is done so heed-

lessly of the warning voice of God, "Come out of her my people, that ye may not be partakers of her sins, and that ye receive not of her plagues."

I feel deeply grieved for the cause of protestantism, by the avowals you have made; and, therefore, cannot resist the inclination to present you, a very brief sketch of the church and priesthood, whose alliance you evidently would prefer to those of the reformed Churches. "Even Baronius would not deny, but confesses, that, in a succession of fifty Popes, there was not a pious man."* "John 22, was a heretic and denied the immortality of the soul; John 23, Gregory 12, and Benedict 13, were all popes and infallible heads of the Church at the same time, and the council of Constance cashiered the whole of them as illegitimate. The council of Basil convicted Pope Eugenius of schism and heresy. Pope Marcellinus actually sacrified to idols. Pope Liberius was an Arian, and subscribed to that creed. Anastasius was excommunicated as a heretic by his own clergy. (Three names on your list.) Sylvester 2d sacrificed to the devil. Formosus was promoted to the chair through perjury. Sergius 3d, caused his predecessors body to be dug out of the grave, its head cut off, and then flung into the Tiber. Boniface deposed, imprisoned, and then plucked out the eyes of his predecessor. In a word, many of the Popes have been atheists, rebels, murderers, conjurors, adulterers, and Sodomites.

Papal Rome has far exceeded in crime her Pagan predecessor. It is not, therefore, to be wondered at, that the Popes, though always assuming a new name,

*Smyth's lectures, p. 199.

yet, never take the name of Peter. It is a curious fact that they always shun it. Those who have received that name at the font, have always changed it when they reached the chair. They fear, that the name of Peter, would too plainly show their apostacy from the Apostle Peter's virtues; and men would be apt to exclaim, 'how unlike is Peter the Pope, to Peter the Apostle.'"*

Your preference for such an alliance, and your refusal of ministerial intercourse with the ministry of Protestant churches, is a melancholy comment on the tendency of your doctrine of "Apostolic succession," and whither, operating on the love of consistency, it will carry you. I earnestly desire, and pray, that you may be kept uncontaminated by the delusions of "the false prophet," free from "the mark of the beast," and separate from the communion of "them that worship his image." For I truly desire your own personal usefulness, the advancement of your churches in holiness, and the whole weight of your influence, station, office, labors, to be on the side of protestant christianity—and of the pure and noble principles, to whose successful operation and vindication, we, as a nation, owe our glory and prosperity.

* Stevens' spirit of the Church of Rome.

LETTER XIV.

THE ANGLICAN SUCCESSION.

REV. AND DEAR SIR:

The corrupt and vitiated channel of the Romish church, might well render Episcopalians averse to tracing the true line of Apostolic succession through it. It is therefore, not at all surprising, that so much delight and eagerness, should have been, of late, manifested in attempting to find a new one. You tell us, that "it is generally *supposed* that St. Paul was the first messenger of truth who visited Great Britain." The evidence, you refer to, in proof of this *supposition*, is the fact, that "this opinion was held at a very early period," and the remark of Clemens Romanus, A. D. 70, "that the Apostle Paul traveled to the utmost bounds of the west." Which expression you say, on the authority of Theodoret and Jerome was "used to denote the British islands." On this slender foundation, you at one moment feel, that you can do no more than merely raise the presumption, "that christianity was *early* introduced into these islands." And yet, in the very next, you say, that "*the first records* of the church, established there, show that it was organized, as all the churches were, by the Apostle, and in three orders, with the Bishop as supreme. That the SUCCESSION was carried there by St. Paul, and continued, as

you will see uninterrupted in the church." It is my design, in this letter, to show that you have no foundation for such unqualified statements.

Stillingfleet declares "that *by the loss of records* of the British churches, we *cannot* draw down the succession of Bishops from the Apostles times."* The Rev. Henry Carey says "we have no mention of Bishops in the British church, nor do we find *any further* information on the subject AT ALL, until the year 314.† The Rev. E. Bloomfield says, "on the authority of the British triades, we are informed, that Caractacus, a valiant British prince, having been carried prisoner to Rome, found the gospel preached in that city; and saw, in progress of time, Brennus and some others of his family, converted to the christian religion. On their return to Britain, they esteemed themselves happy, in being permitted to bear such a precious treasure to their countrymen. They were accompanied, on their return, by several christian teachers, among whom was Aristobulus, *probably* the same as is mentioned by the Apostle Paul, in his epistle to the Corinthians."‡ Even the latest historian on this subject, Mr. E. Churton, whose book has been republished in this country, and highly lauded by Bishop Ives, of North Carolina, does not adventure further than to say, it is a mere *supposition*, that either Paul was "himself in Britain, or that he sent some of the companions of his travels to make known on these shores the name of Christ."§ He finds none of the Records of which you

*Origines Britannicæ, pp. 81-83.

†The Apostolical Succession in the church of England, p. 8.

‡Hist. of the Martyrs, p. 1.

§The early English Church, p. 17.

speak so confidently, but says, "the woes and persecutions which followed the first preaching of the gospel in Britain, have *destroyed all certain records* of christianity in these early times."*

The first introduction of the gospel to Britain, has been attributed to James, the son of Zebedee, whom Herod put to death, *Acts*, xii, 1; to Simon Zelotes, to Peter, to Joseph of Arimathea, as well as to Paul.† Nothing certain can be ascertained on this subject—yet on Theodoret's explanation of a phrase, used two hundred years before, you assert boldly, that Paul founded your Apostolic church in Britain!! Verily, if we are to believe things at this rate, there is nothing too absurd that we may not be persuaded, on the authority of a Bishop, to believe.

Perhaps, however, your "first records of the church that was established there," do not go back quite so far, and you mean to be understood only to refer to the fact, that "as early as the year 314, we have an account of the council of Arles, and among those assembled, there were several Bishops from Britain. Also in the council at Sardica, in the year 347, and at the council of Ariminium, in the year 359. This," you add, "is important testimony, going to show the early organization of the church in Britain, and also that they had the true succession of the ministry, and that the Bishops, (as the Apostles,) were the supreme rulers in the church." This is coming to a conclusion by too rapid a process. The fact, that there were English Bishops at the synod of Arles, in 314, does not prove,

*The Early English Church, p. 10.
†Murdock's translation of Mosheim, I, p. 99.

that they were "Episcopal Bishops"—nor that the English church survived from the first without interruption—nor that you have the true line of Apostolical succession through it. It is an easy matter to account for the appearance of Bishops, in the council of Arles, without admitting that christian churches were then existing in England. Persecution had made them fly. For Mr. Churton says, "in the time of Dioclesian, it pleased the Almighty to permit the cause of truth, for the space of ten years, (A. D. 303, up to 314,) to undergo the most severe trial which the world had ever known. Gildas, the earliest British historian, tells us, that at this time, the christian churches throughout the world were levelled with the ground; all the copies of the scriptures, which could any where be found, were burnt in the public streets, and the Priests and Bishops of the Lord's house, were slaughtered, together with their charge; so that, in some provinces, not even a trace of christianity remained."*

But, admitting, either that there were Bishops residing in England at the close of the Dioclesian persecution, which was not so severe there, as in other provinces, or, that the persecuted and expatriated or fugitive Bishops, who escaped the sword, returned again, there is direct and positive proof, that subsequently, the churches there, were utterly ruined. In the progress of the fourth century, the heresies of Arius, and afterwards, of Pelagius, contributed to corrupt the British churches. St. Germain, Bishop of Auxerre, and Lupus, Bishop of Troyes, from Gaul or France, at the request of the British christians, visited their island. At

* The early English church, p. 20.

that time, there were no village churches, but their Bishops had to preach, on some occasions, in the streets, and in the open fields. Although this mission was successful in putting down error—the Britons were exposed to other troubles. A great portion of their young men had been drawn away, by military conscriptions, to fight for different pretenders to the throne of the then falling empire, most of whom never returned.

A party of them settled in that part of France called Brittany or Bretagne, from whom it received its name; where a dialect of the Welch, is still spoken by the country people, and where a place of refuge was afforded, afterwards, to the distressed christians of Britain. Notwithstanding, the Romans sent troops into Britain till A. D. 426, and assisted the natives "to build again the wall of the Emperor Severus, which extended across from the mouth of the Tyne to that of the Esk, beyond Newcastle and Carlisle, as a protection against the Picts and Scots," yet these barbarian tribes made bloody inroads, while the Saxons, from Germeny, crossed over and carried off spoil from the nearest shores. St. Germain successfully resisted these invasions, and advised the Britons to found monasteries to preserve religion. Notwithstanding all the laudable efforts made to preserve religion, "*it is impossible*," says Mr. Churton, "*to find any thing more disastrous than the state of Britain at this time.* A famine had followed the ravages of the Picts and Scots; then arose a bloody war among the native chiefs, and the Roman Britons, those who had lived with the Romans in their cities, and learnt their language, were cut off almost to a man."

"While they were in this state of weakness, the Picts and Scots returned; and the sad and suffering people of South Britain, with Vortigern their prince, resolved to invite the Saxons, A. D. 449. From this time, christianity began to disappear from the most important and fruitful provinces of Britain. As the Saxons founded, one after another, their petty kingdoms, they destroyed the churches, and the priests fled before them"*—some to Brittany and some to Wales. A long interval of heathen darkness now followed, and continued nearly 150 years, till Augustine, A. D. 496, came as the missionary of Pope Gregory the great, and succeeded in the conversion of king Ethelbert, and in the introduction of Christianity. "The peculiar form of this religion," says Mr. Turner, "which Gregory and Augustine introduced, was of course that system which Rome then possessed."† The papacy had been distinctly and characteristically developed, in its odious features.

With all your boast, therefore, about the Anglican Church, it is through the channel of Rome, by Augustine, that you must trace your Episcopal powers. The first seven of the prelates of Canterbury, "were Italians or foreigners." Twenty-nine Arch-bishops of the Church of England, between the 7th and 15th centuries were ordained, direct by the Pope, or by the Pope's legate. The Arch-bishop of York, Chicheley, was ordained by Gregory the 12th, one of the three Popes at that time contending for the tiara, who were all of them deposed. Out of thirty-six Arch-bishops of

* The early English church, p. 28.
† Turner's history of the Anglo-Saxons, I, p. 231.

Canterbury prior to Cranmer, twelve had been consecrated by the Popes.* The Anglican succession is identical with that of Rome, which Stillingfleet says "is as muddy as the Tiber itself." I ask, then, with all kindness, though wounded with such boastings, how long are we to be trifled with, and insulted, by the empty flourishes of prelatical writers, and be challenged to produce a *flaw* in the long line of descent, and boastfully told that you have the lists of your Bishops from the earliest to the present times? We point you—to the flaw in the very first link in Linus—to the flaw in his successor—to the flaw in the first link of the Anglican succession—to the wide gap of heathenism which followed the destruction of the English Churches—to the deposed Pontiffs and Bishops, whose former ecclesiastical acts were declared invalid; and we say there is nothing but a flaw in it from beginning to end. It is a vein so replete with faults, as to render it unprofitable and useless to work in it.

You say "the old British Church was not established by, nor placed under any foreign ecclesiastical power," and you quote, according to Fuller, in proof of the fact, the rejection of the proposition, of Augustine, by the Arch-bishop of Cambria, with seven Bishops and other clergy, "made to bring the Catholic Church of Britain under the Roman Bishop." Yet, in the next breath, you acknowledge that "the British Church, the true Catholic Church, of which the Episcopal Church is a part, (your language here, needs some explanation,) was *forced*, by the civil authority, into submission, and by degrees, lost her independence." In proof of this,

* See Cary on the Apostolic succession, p. 12, as quoted in Sawyer's lectures, pp. 202, 203.

you quote Blackstone's remarks about THE ISLAND of Great Britain, and the relation of its CIVIL AUTHORITIES, "the Anglo-Saxon dynasties," and "William the Conquerer," to the Roman Pontiff. The *island* of Great Britain, and the civil authorities are not the Church and Bishops. You might have adduced abundance of much more pertinent proof than this, of the subjection of the English *Church* to the Roman Pontiff.

But let us, for a moment, look at the attempt of Augustine to bring, what you call, the *British* Church, into subjection to the Pope. One would suppose, from the way in which you speak, that he found Churches in that part of ENGLAND where he was established as Arch-bishop of Canterbury—in the dominion of Ethelbert—in Kent and Essex—and that you have identified the English Church, through which you trace your succession, with the *old British* church. I will not say, whether you neglected to advert to the history of the country or not; but your language makes the impression—and your argument is evidently constructed accordingly—that the old *British* church, which rejected Augustine, and refused to come under the dominion of the Pope, but was gradually afterwards subdued, was your proper ancestor. Were you not aware, that Augustine's oak was on the bank of the Severn, in Wales, and that the Arch-bishop of Cambria, and the seven Bishops, which Augustine endeavored to bring over to the See of Rome, were Welch Bishops?

The British christians, and the Bishops of the Low-land country, fled before the Anglo-Saxons. St. Sampson, Bishop of York, fled to Brittany, in France, where many British christians found shelter; while others

sought it in the mountain regions. Mr. Churton says, that "THE LAST *British Bishops*, Theonas, of London, and Thadioc, of York, retreated with THE REMNANT *of their flocks* into Wales."* The pagan Saxons, having overrun all the lowland part of the country, the saints whose memory is honored in Wales, and *St. Columba*, in the north, were the only remaining Fathers of the church of Britain.

St. COLUMBA was from one of St. Patrick's monasteries, Durrogh, in Ireland, who, in A. D. 563 or 565, sailing from the west of Ireland, landed on the island of I, afterwards called Iona or Icolumkill, one of the western isles. He was of the Culdees, and established monasteries, which might, more properly, be termed colleges, and which Dr. Jamieson has shown, were, in fact, the seminaries of the church, both in North Britain and in Ireland.

Before you can identify your Anglican succession, or English church,—which commences with the mission of Augustine, A. D. 596—with the old British churches, existing anterior to the Anglo-Saxon invasion, and which had been utterly swept from North Britain, you must show how you obtained the succession of which you boast through the churches of South Britain, either from the Welsh Bishops, or from the Culdees. When, and how, it became incorporated with the Roman succession, through the line of Augustine, so as to preserve the British succession, you have not shown. You have, however, admitted, that the old British church was subdued, so that from the sixth to the sixteenth century, she was in a state of *vassalage*, when

*The early English Church, p. 33.

only, "she had the power of throwing off the foreign yoke imposed on her"—a strange account indeed of a church, whose Bishops you boast have had the power of Christ's earthly Headship transferred to them!

"Is it not a matter of indubitable certainty, that, from the seventh to the fifteenth century, the Archbishops of Canterbury, and of York, as well as several of the Bishops, were, in general, consecrated by the Pope or his legates! From A. D. 668 to 1414, I find no fewer than 17 Arch-bishops of Canterbury thus consecrated; and from 1119 to 1342, I find 12 Archbishops of York, indebted solely to Rome for all the gifts they conferred on others."*

An *Italian* Bishop, Birinus, was placed at Dorchester, out of which see, afterwards, were that of Winchester, and others at Leicester, and Sidnacester, supposed to be Stow at this day, which were removed to Lincoln. The first five Arch-bishops of Canterbury, were all Italians. The Scottish Bishops of Lindisfarne exerted a more efficient influence, to introduce christianity among the people, and its rapid progress, was especially owing to the disciples of Columba, the Culdees. The Roman Bishops, the disciples of Augustine and Paulinus, objected to their ordination, and a council was held, A. D. 664, on the subject. Wilfrid contended for the rule of Italy and France. Being appointed to the bishopric of York, he refused to receive ordination from the Scottish Bishops of Lindisfarne or Litchfield, and there being no Arch-bishop at Canterbury, and Roxbury being vacant, he obtained it from Agilbert, at Paris. Chad was in the meantime conse-

*Powell on Apos. Suc., sec. xii, p. 123.

crated Bishop of York, two Welsh Bishops having assisted at his ordination. On the return of Wilfrid from France, finding his see occupied, he stayed in Kent, where there was no Bishop, and ordained Priests, till Theodore, the Pope's primate of England, urged Chad to be reordained, to which he consented, and soon after retired from his bishopric. Wilfrid then entered on the duties of the see, and after having been twice deposed, was restored, and is said to have left some thousands of Monks within the bounds of his Diocese, divided first into the sees of York and Hexham, and afterwards into four, Ripon and Landisfarne being added, and a fifth which lay in Scotland, at Abercorn, or Whithern in Galloway.*

Under Theodore and Wilfrid, Rome triumphed: The Welsh christians were not even allowed to receive the sacrament with the English, unless they conformed. Of the former Mr. Churton says, "he found the church divided, he left it united; he found it a *missionary* church (not as you say the old British church) scarcely fixed in more than two principal provinces; (that mission having commenced with Augustine) he left it, what it will ever be, while the country remains in happiness and freedom, the established church of England."† This is a very different account of the Apostolical succession, from yours. It is given by the most recent and undisputed Episcopal authority. You cannot, therefore, disconnect yourself from Rome. Through that channel must you trace your line of Apostolical succession.

*See Churton's Early English Church, pp. 75-96.
†Churton's Early English Church, pp. 75-6.

Here, then, I might pass at once to consider the claims to "Apostolic succession," advanced for the Bishops of the Reformed *Protestant* Episcopal Church of England. But I have a word or two to say yet, about "the old British Church." Upon the revolution in Northumbria, which raised OSWALD to the throne, as "Lord of Britain," he obtained a Bishop from the Scotch Churches, and, as Mr. Churton says, established him on "the Island of Lindisfarne, on the coast of Northumberland, near to Bambrough, his own royal seat, A. D., 635. This was the first foundation of the bishopric of Durham."*

This Scottish missionary, Aidan, a monk of Iona, of the monastery of St. Columba, was followed by many other Scottish monks and priests, who were called Culdees, (*quasi cultores Dei,*) from their great piety and devotion. They were Presbyters, who had their superintendent, and who was designated Bishop, but belonged to the same order. The council of Cealehythe, held A. D., 816, decreed that no Scotch priest should perform any function in England, and the reason assigned was, their *want* of *Metropolitan Bishops, their contempt of other orders*, and the council's ignorance of the nature of their ordination.† Their Bishops, or the rectors of their several cells, i. e. Colleges, were chosen and ordained, by the members of these societies.

Dr. Jamieson thinks, and with every appearance of reason, that, while residing in their monasteries, and teaching those around them, when an opportunity oc-

* Early English Church, p. 65.

† See Rees' Encyclopædia, Art. Culdees.

curred, without having a fixed charge, they were called Presbyters, but that when sent to a particular charge, in the Pastoral relation, *then* they were called Bishops.* The character of their government, and the nature of their ordination, have been subjects of dispute, with the merits of which, I am not immediately concerned. It is enough for me simply to state the fact, in order to show, that if you claim, that the Anglican succession does not flow through the Roman Church, but from the old British Churches, founded by the Culdees, it is, in the language of Stillingfleet, "as muddy" as the other. We are not sufficiently credulous to swallow down all that prelatical writers would have us take for granted on this subject. Proof must be produced. Every link must be shown, historically, to be genuine and firm. There must be no inferences or admissions about it—where such a prodigious claim is asserted. Till this is done, we insist upon being treated with less arrogance; and recommend a little more modesty, less of the spirit of exclusiveness, and of proselytism, less noisy laudations of the Episcopal church, and of her true line of Apostolical succession, and more of that charity and cordial fraternal intercourse, that will secure a reciprocation of fellowship, and co-operation with the ministry of other denominations, and interchange of ministerial offices, which we are ever ready to extend, even to those whose claims, nevertheless, we regard as preposterous, but whom we greet as brethren beloved, for the Masters' sake.

Take the line of your succession, then, either way, it is but a rope of sand, and will not bear the terrible

* The Christian Magazine for 1832, of Ass. Ref. Syn. of N. Y., v. I, p. 107.

weight of consequences you attach to it. It runs for a thousand years, more or less, through the channel of an idolatrous and apostate church. "The orders of the English prelatic Church, being derived from Rome," as Mr. Smyth says, with great truth and force, "are less than nothing and vanity. Her whole unbroken line of prelatic succession, idolized as it is, is what the Apostle defines other idols, quite as rationally worshipped by their blinded devotees, a mere nothing in the world. Even in the fullness of its boasted supremacy, it is in straits; and when brought to the test of historical investigation, it perishes in the fire of probation, and is thus shown to be the hay, wood, and stubble, which cannot endure the breath of this fiery furnace."*

It is by no means a pleasant task, to float along this turbid channel, for the waters grow thicker and fouler, the further we proceed: but the claims you assert, are so lofty, and have been advanced so boldly, that we are compelled to it. You have your succession from an apostate church. For up to the time of the reformation, the Roman and Anglican churches were, as far as England is concerned, identical. The Roman Church was branded by the English reformers as anti-christian, heretical, and idolatrous. As such she could not transfer the true line of Apostolical succession, for she had it not herself. Admit her to be a true church, and the Church of England is schismatical, and all her orders null and void, for Rome excommunicated her. Take it either way, and the succession fails.†

Or, say you, that she did but throw off her allegiance, to the Pope, and thus become independent? Then, I

*Lectures on Apos. Suc., p. 208.
†See Palmer, v. I.

ask, how was this done? It was by the king's compelling all the Bishops within his realm, to take out commissions from him. Henry VIII, and his delegates or lieutenants in the Episcopal office, it has been well said, stand, for the everlasting honor and consolation of all true churchmen, between you and the Apostles. The supremacy of the king was substituted for that of the Pope. This was a fundamental principle in the reformation in the Church of England. That Church was founded on it at first, and not on scripture authority, or Divine institution, and there it remains settled to this day. One of the last statutes of the reign of Henry VIII, (37, Hen. VIII, chap. 17,) declares, that "Archbishops, Bishops, Arch-deacons, and other ecclesiastical persons, have no manner of jurisdiction ecclesiastical but by, under, and from his royal majesty; and that his majesty is *the only supreme head* of the Church of England and Ireland; to whom, by *holy scripture, all authority* and power is *wholly* given to hear and determine all manner of causes ecclesiastical, and to correct all manner of heresies, errors, vices, and sins whatever, and to *all such* persons as his majesty shall appoint thereunto." Arch-bishop Cranmer on the death of Henry VIII, thought the exercise of his own Episcopal authority ended with the late king's life, and therefore would not act as Arch-bishop, till he had *a new commission* from king Edward VI. This shows the source of Episcopal power, as understood by the fathers of the reformed Church of England. Through this "disorderly" channel, flows your succession. It comes down as Mr. Newman, one of the Oxford Tractators says, through a series of "troubles and DISORDERS," and in

Henry VIII, after having been entirely broken off, starts from the act of parliament, and the commission of the king!*

Under Edward VI, the reformation, which had begun in the king's headship-power or supremacy, was carried on, by the same authority. The reformers of that day, "believed but two orders of *churchmen*, in holy scripture, viz: Bishops and Deacons; and consequently, that Bishops and Priests, were but different ranks, or degrees of the same order," and "they gave the right hand of fellowship to foreign churches, and *ministers that had not been ordained by Bishops*; there being no dispute about reordination, in order to any church preferment, till the latter end of queen *Elizabeth's* reign."†

Upon the accession of Mary to the throne, one of her first acts, was to shut up all protestant pulpits, and to forbid all preaching without special license. A thick storm soon gathered round the reformers. More than eight hundred retired to foreign parts, and among them were five Bishops, five Deans, four Arch-deacons, and above fifty doctors of divinity, Grindal, Jewel, Sandys, Reynolds, &c., &c., who became famous afterward in Elizabeth's reign. Popery triumphed. Lady Jane Grey, Arch-bishop Cranmer, and Bishops Ridley and Latimer, were executed. Cardinal Pole, who stands in your "true line of succession," arrived, as the Pope's legate, commissioned to receive the kingdom of England, into the bosom of the Catholic Church, under the Pope, as their Supreme Pastor. Both houses of par-

*See Newman on Romanism, pp. 417, 418, 434, 439.
†Neal's Hist. of Puritans, v. I, pp. 123-24.

liament, presented, to the king and queen, their prayer for them to intercede with the Cardinal; which was done, and having enjoined it on them for penance, to repeal certain obnoxious laws, in the Pope's name, he granted them a full absolution, which they received on their knees, and then absolved the realm from all censures. Strype says of Pole, "he *wholly Italianized*, and returned into England, endowed with a nature foreign and fierce, and was the VERY BUTCHER AND SCOURGE OF THE ENGLISH."*

Bonner, Bishop of London, pursued the bloody work, urged on by king and queen; and torrents flowed, till, by Elizabeth's accession to the throne, "a new succession was introduced," not by the authority of Heaven, but by the plenipotentiary authority of a woman, who, although prohibited by Heaven to rule in the Church at all, became "arbiter of truth and sovereign lord, as well of the lives and goods, as of the souls and consciences, of the people. So far, this absolute spiritual despotism, was in harmony with what the Church had long admitted. The only innovation consisted, in transferring irresponsible church power, from spiritual, to secular, hands. The page of history presents no parallel instance of frightful and ingenious tyranny."†

Elizabeth assumed supremacy in the Church, and prohibited *ad interim*, all preaching. The parliament—Bishops voting against it—having put the power of appointing Bishops into her hands, restored the supremacy to her, and annulled what had been done by Mary. All the Bishops, except Dr. Kitchen of Landaff, refus-

* Neal's history of puritans, p. 438.
† Spiritual despotism, p. 271, Am. ed.

ed the oath of supremacy, and retired from their sees, which remained for some time vacant, to see if any more of the fourteen would conform. Nothing would move them. At length, after twelve months, Dr. Matthew Parker, who stands next to Pole, in your "true line of succession," was consecrated Arch-bishop of Canterbury, at Lambeth, by some of the Bishops that had been deprived, in the late reign, for not one of the present Bishops would officiate."* "The whole chain of the present Anglican succession, hangs then, upon the validity of Arch-bishop Parker's consecration. Now, he was ordained *by not a single prelate of the ancient British line;* but by four English Bishops, who had been consecrated in the reign of Edward the VI—whose times were full of uncanonical proceedings—who were afterwards deposed in the reign of Queen Mary, by that very Church on whose authority the succession depends—and had never been restored—that is to say, Barlow, Scory, Coverdale, and Hodgkins. Kitchen, the only remnant of the ancient British line, though appointed to do so, yet did not in fact, assist at the consecration of Parker."† Parker afterwards consecrated fourteen Bishops, the validity of whose ordination, like that of his own, was denied, and disputed, at the time, till eight years after, parliament found it necessary, to pass an act‡ confirming the validity of his own consecration, and that of the Bishops ordained by him.§ The queen gave out her injunctions, and appointed her lay visitors, with power to deprive or suspend clergymen deemed unworthy, and

* Neal's history of puritans, v. 1. p. 181.
† Smyth's lectures, p. 211.
‡ Neal's history of puritans, v. I, p. 182.
§ 8 Eliz., l. c.

the result was, that out of 9,400 parochial benefices, 243 clergymen had quitted their livings, and among them were 14 Bishops (all) and 3 Bishops elect, &c.

Such is your boasted succession in the "*true* line" of the English church. We claim a truce forever, against all such baseless pretensions to an unbroken line of true Apostolic succession. The Roman, and the dissenter, and every one else acquainted with the history of the times, and of the English Church, as given even by prelatical writers themselves, will smile at such statements as the following, given by you as oracular. "The church continued, until she had the power of throwing off the foreign yoke imposed upon her." The Church had nothing to do with it. It was king, queen and parliament did the whole of it, and "to the *present day* (1835) the English establishment, says Mr. Taylor, a zealous Episcopalian too, has not relieved itself of the humiliations that resulted from the surrender, it had first made, of its independence to the civil magistrate."* Yet, directly, in the face of history, you say, "this power was exercised in the 16th century, and her Bishops, Cranmer, Latimer and Ridley, who had the regular Apostolic succession, (broken, muddy, and through an apostate and idolatrous Church, as we have shown,) abandoned the errors introduced into her bosom, and brought out from the rubbish of ages, the old British Church of St. Paul, the TRUE CATHOLIC CHURCH, which ever since, like the polar star, has guided many a temptest-tost soul, to the haven of eternal rest. They did not leave the Church, or establish a new Church, they continued in it, and diffused throughout every part

* Spiritual despotism, p. 270.

of it, the life and light of the gospel of the Son of God." You mean, no doubt, the above named Bishops, and yet they took their commissions from the king, and swore allegiance to a SECULAR, instead of a SPIRITUAL head! and were eventually deposed and executed, by the very authorities whom they renounced! "But," you continue, "those who clung to the Bishop of Rome, set up another Church—it is true, having an Apostolic ministry, but in a state of schism. From the former Church, we received our ministry." This is such perfectly new information—such wonderful light thrown upon the history of the English Church, that I presume all your inquisitive readers, will be just as anxious as I am, to be referred to your authorities.

In my next letter, I shall notice the origin and history of the Anglo-American succession. In the mean time, I subjoin the following extract from a recent publication in Scotland,* to show, that others entertain like fears with myself, and how utterly absurd is the pretension to Apostolic succession, derived through the Scottish channel:

"If Popery be destined to assume for a season, its old ascendency, it will be found that the Episcopalian controversy will swell mightily into importance, during at least the earlier stages of its rise. It is more than probable that on this old battle field, will the war of outposts in the great struggle, have to be carried on."

"It is a curious and important fact, that, for a period of nearly forty years—from the appointment of the *Tulchan* Bishops, in 1572, until after the meeting of the *Angelical* General Assembly, in 1610—the rite of or-

* The Witness, of April 27, 1842, Edinburgh.

dination, as practiced both in the English Church, and among our Scottish Episcopalians of later times, had no existence in Scotland. Our Bishops, tried by the only standard recognized as legitimate now, were all *unordained* Bishops. In other words, they were *not* Bishops—not ecclesiastics even. The old Popish line had been suffered to die out in Scotland—the last of the number, James Beaton, Arch-bishop of Glasgow, had closed a long and useless life, the very year in which James had ascended the throne of England; and no Scotch Bishop of the Reformed faith, seems to have so much as suspected that the race passing into extinction, were in the possession of any virtue which they could have communicated to their successors. As in the case of cattle infected by cow pox, ere the discovery of vaccination, no heed had been taken to the valuable *matter* which they had carried about with them—it was suffered to dry up accordingly; and so in 1610, seven years after the accession of James, when, through the medium of the court, the high church notion had insinuated itself into the kingdom, it was found necessary to export the ichor from England."

"It was once held that the toad,

> "All loathsome though it be, and venomous,
> Did bear a precious jewel in its head."

And certainly, had the jewel been there, the belief would have insured its discovery. But what gem-hunter now thinks of mining into toads' heads in quest of jewels? Wherever else one may dig for them, no one ever thinks of digging for them there. It so happened, as we have shown, that in the days of our earlier Episcopalians, there prevailed a belief regarding Pope-

ry, analogous to our modern belief regarding toads. Protestantism in Scotland never once dreamed that aught so precious as the 'Apostolic succession,' could be borrowed from the beast. It knew much of the venom inherent in it; but it was quite unaware of the gem—nay, it went farther, it decided, like our modern naturalists, in the case of the toad, that there was no gem. It acted as if there was none—it asserted in the Confession of its Faith, that there was none; and Episcopacy, by way of being particularly orthodox, repeated the assertion—nay, affirmed in the very words of Knox, that 'lineal descent,' however certain it may be, is no mark of the 'trew kirk.' 'We affirm,' says the Confession of Faith, by which, for nearly half a century, our Bishops professed to hold, 'we affirm that the notes, signs, and assumed tokens, whereby the immaculate spouse of Christ Jesus is known from the horrible harlot, the kirk malignant, are neither antiquitie, title usurped, lineal descent, place appointed, nor multitude of men approving an error.'"

LETTER XV.

ANGLO-AMERICAN SUCCESSION.

REV. AND DEAR SIR:

I shall delay to examine but one more broken link, in your true line of Apostolic succession, and that is, the *Anglo-American Episcopal Church.* "At the period of our civil revolution," you say, "the Episcopal Church in the colonies, was under the care of the Bishop of London. An ecclesiastical revolution also took place, and the Church renounced all foreign jurisdiction." Your Episcopal Churches, both in England and America, it would seem, always follow in the wake of civil and political revolutions. Strange sort of Headship power must that be, which is so easily and invariably disturbed by a political revolution. In your Churches, by your own confession, Christ's transferred power has been made subordinate to kings and queens and revolutions! We are happily exempt from such catastrophes, knowing no supreme power in our Churches, but that of Jesus Christ now in Heaven, our sole supreme Head and Lawgiver. He must be blind indeed, who reads Bishop White's memoirs of the Episcopal Church of the United States, and does not see how formidable were the embarrassments with which the American Episcopal Church had to contend—all growing out of the Episcopal headship power.

You speak of it as a matter of course, "that the Church in America"—I understand you as speaking only of the Episcopal Church, for it is not the fact in reference to Presbyterian and other Churches, and I enter my protest against your use of such language, as though the Episcopal was all "the Church in America," which—"was left without a Bishop." You admit, that the Episcopal Church was left "without the Apostolic succession," just as Queen Bess's Church had been, by the revolution in her day. "But," you say, "God's promise was still recorded—the Church of Christ could not be destroyed," and the proof of it, you cite in the Episcopal ordination of certain worthy divines of these United States. Why, sir, God's promise would not have failed, nor his Church have been destroyed, if neither these gentlemen, nor any other, had ever been ordained "Episcopal Bishops." I notice this, merely to show, how incidentally you betray the opinions you cherish, that none but churches having Episcopally ordained ministers, are a part of the true church of Christ.

You inform us, that "the Rev. Samuel Seabury, an eloquent defender of the faith, early received the APOSTOLIC OFFICE from the church in Scotland—and that eminent servant of Christ, William White, then a Presbyter in Pennsylvania, and Samuel Provoost, a Presbyter of New York, repaired to the mother church in England, and received from the hands of her Bishops, the Apostolic succession, (such as it was, I add,)—and with James Madison, of Virginia, who also received the Apostolic office from the English Church, have continued it down through the different Bishops, since,

consecrated to that office—and NOW, throughout the length and breadth of the land, the Gospel of Christ is proclaimed through the Church, and by an APOSTOLIC MINISTRY."

I say nothing of the spirit which such language breathes. I am no judge of the heart, and have therefore carefully and conscientiously guarded against any impeachment of your motives, or the use of a single epithet that would convict me of unkind and offensive personalities, much less, of "railing," or a persecuting spirit. I have, indeed, addressed you personally, and used great plainness of speech in analyzing your argument, and in trying the strength of your logic.

This, I have been induced to do, not as a criticism of your sermon, but because it has afforded a suitable occasion for the examination of the claims of Episcopacy. I perceived that you had endeavored to work into your discourse, in a popular form, the general range of argument, in the discussions which have been had on this subject, and therefore, in addressing you personally, I have meant not to single you out as an individual, but to regard you as the representative of Episcopacy.

I mean not to reproach therefore, but I must say, that the language, which you, in common with prelatical writers, hold about your Apostolical succession, and the manner in which you have presented the subject, whatever proof to the contrary may have been given to you, is to me, and to many of my brethren, both clerical and lay, as "unkind and offensive" as if you had openly slandered us and called us outright, GROSS IMPOSTORS. The dagger dipped in oil, is not

less the dagger still. I have tried to understand it as applying only to your own Episcopal ministry, but cannot perceive that such an exclusive reference or particular explanation will at all comport with your argument or language. If your suspicions or fears of "gross impostors," implied in your hypothesis referred to, are meant to be confined to your own sect, be it so. Certainly there is ground for them, when there are those among you, calling themselves Apostles. We have no such pretenders, and are therefore, happy to be exempt from them, and to know, that we are not the object of them. If this be not the true meaning, but you intended to *include* your ministers with those of other denominations, it does not help you. For, Episcopal ordination and Apostolic succession—the things you say you have—are the very things from the want of which by others, you argue and affirm that they are gross impostors. Possibly you may have had fears and suspicions, that in asserting the high claims you did, you, and those with you, who insist upon being Apostles of Jesus Christ, in regular linear succession, endowed with Christ's headship power, subjected yourselves to the charge of being reputed "gross impostors," if you failed to *prove* by sound conclusive argument, the positions you advanced. If this be the fact, I greatly respect your fears, and only regret that you should have ventured to give your argument till you had so conclusively settled the Apostolic character of your office, that your own mind should have been entirely relieved, from them and from the suspicions they are so apt to engender.

You certainly are not able to make out your case, so plainly, and to prove your Apostolic succession so con-

clusively as to be entitled to appropriate, to your Episcopal societies, the appellation of THE CHURCH, as though *they* were exclusively such in these United States.

Bishop Seabury's ordination, coming through the Scotch line, has been pronounced invalid. It is essential to a valid ordination, according to the sacramental views you advocate, that it should have been validly received and delivered. Where there has been doubt on the subject, it has been judged that "they ought certainly to be conferred again."* This principle you yourself recognized, and acted on, when you disowned your Presbyterian baptism, and was Episcopally *rebaptized*. "The divine grace or commission is believed to be only given perfectly, to those lawfully ordained."† I will not state the different departures from the canons, in matters of form, which invalidate ordination; but merely remark—that that ordination has been judged invalid, where the person ordained Bishop, had not been previously ordained a Deacon and a Priest; that is, ordination *per saltum* does not convey the grace—and that the want of Episcopal baptism also is an essential defect."‡

Other things have been judged also to invalidate Episcopal consecration, which I need not notice.

Dr. Campbell§ says, that the ordination of our present Scotch Episcopal clergy is solely *from Presbyters*. Men, who, according to your Episcopal doctrine of Apostolic succession, had a part only of the ministerial powers, and no right of transmitting orders to others.¶

*Palmer, I, 435.
†Bingham, b. II, c. 16, s. 12.
‡See Dr. Field as quoted in Smyth's Lectures, p. 116.
§See Bingham, vol. XI, p. 493.
¶Lect. on Eccles. Hist., XI, p. 292.

King James nominated thirteen Bishops, to the thirteen Scotch bishoprics, which he had himself previously abolished. Mr. Spotswood, Arch-bishop of Glasgow, Mr. Lamb, Bishop of Brechen, and Mr. Hamilton, Bishop of Galloway, he sent to England, and issued a commission, under the great seal of the Bishops of London, Ely, Bath, Wells, and Rochester, requiring them to proceed to the consecration of the above mentioned persons as Bishops, according to the English ordinal.

The Bishop of Ely, viz: *Andrews*, objected, alledging their previous consecration as *Priests* to be necessary. A majority, however, judged Presbyterian ordination valid, and they were consecrated, A. D. 1610, and thus Episcopacy usurped supremacy over the Kirk of Scotland,* and the race of Scotch Bishops started, whose canonical qualifications have always been doubted, by high churchmen.

"The troubles of Charles I, came on. Episcopacy sank, and ere its resuscitation in 1660, all the old Bishops had died out, with the exception of Sydserf, Bishop of Galloway. Now, one Bishop lacks power, it would seem, to communicate the Apostolic virtue. To do the thing unexceptionably, three are required; and fewer than two cannot transmit it at all. It is a law of the electric fluid, that if a single Leyden jar be well charged, it yields a smart shock. Double the number of jars, and connect them, and the shock is doubled. Every additional jar gives additional strength to the shock, until at length, by the sheer force of numbers, we construct a battery powerful enough to explode

*Neal's Hist. of Puritans, vol. II, p. 108

gunpowder, or to light tapers tipped with sulphur. But the Apostolic fluid is regulated by other laws. A single jar, let it be charged as it may, gives no shock whatever; set beside it a second jar, and there ensues what may be regarded a shock in cases of dire necessity, but not otherwise. Add yet a third, and the battery is complete. The fluid glances nimbly along, and ignites tapers at the noon day altar. Of course, the single surviving Scotch Bishop, even had his predecessors been *baptized*, and had they been admitted regularly into Episcopalian orders, could demonstrably on these principles do nothing—the degree of virtue which he himself possessed he could not communicate; and so, four Scotchmen, like the three on a former occasion, were sent up to England, to be ordained. In the case of the electric telegraph, the fluid can be transmitted by a wire—in the case of the cow pox infection, the ichor can be conveyed between two bits of glass—the gas engendered in one locality may be carried through a pipe many miles in length, and consumed at another; but the vital gas—ichor—fluid of Episcopacy, has, it would seem, no such transmissive quality—it can be carried only by the living person—an unlucky peculiarity which leads occasionally, it would seem, to irregularities of a very fatal kind. But to these, surrounded as we are by deadly weapons of a more palpable class, we shall, at present, lack space to refer. The four Scotch ecclesiastics sent up for ordination, were the infamous Sharpe, Leighton, an eminently excellent, but mistaken and facile man, and two others of less note, Fairfoul and Hamilton. Leighton and Sharp, like the former Bishops, possessed only Presby-

terian orders; light had been gradually strengthening, however, among the guardians of Episcopacy in England, the objection, overruled before, was sustained now, and they had both to submit to be prelatically introduced into orders, ere their introduction as Bishops could take place. But the light, though strengthening, was not yet sufficiently strong, and the old fatal flaw which had marred the former ordination, was suffered to impart the infection of nullity to this ordination also. Sharpe and Leighton had received only Presbyterial baptism, *i. e.*, they had never been baptized; regarding one of the others, Fairfoul, no man could say whether he had been baptized or no; and though the fourth had been baptized prelatically, it was only through the old Scotch prelates that he had been so—men who had never been baptized themselves. None of the four jars sent up to be charged on this occasion had been previously prepared—they lacked the tin coating, if we may so speak, and of course, could not retain the fluid.

"But had all the four been *baptized*, and that by the Pope himself, and even had English Episcopacy been charged with the Apostolic virtue, which it professed to bestow upon them—and that it did not possess this virtue, can be very satisfactorily shown—there awaited on Scottish prelacy, a disaster which would itself have thrown no inconsiderable shade of doubt upon its claims, had there been no other. Scottish history, as has been often remarked, has had a sad trick of losing its records. It lost them by wagon-loads in the days of Edward I; it lost a whole ship cargo of them in the times of Charles II; and recently, it lost some of its more important ecclesiastical documents by the fire which

destroyed both houses of parliament. Miserable as the genealogy would have been which would have connected them with Sharpe and Fairfoul—that genealogy is lost. They possess no means of serving themselves heir to even the *unbaptized* dignitaries of the Restoration. In short, so miserable is their plight, that had the Apostolic succession been a ten pound freehold, and had it been in the undisputed possession of the worshipful James Sharpe, they would be unable to make good their pretensions to it in a court of law. They lack their certificates of legitimacy, and no jury could in conscience find their claim proven without them."*

This doubt, Bishop White tells us was so far entertained as to have created distrust concerning the validity of Bishop Seabury's ordination, and to have directed himself and others to England, for the Episcopal consecration, though his own private views were distinctly expressed, that there were but *two* orders of the ministry resolved by many christians into one; and that Presbyterian ordination would have been valid, had they failed to get Episcopal ordination from England, for he urged that the superintendent of the district or permanent moderator, should have power TO ADMIT TO THE MINISTRY. The organization Bishop White proposed for the churches, which, by the American Revolution had been severed from the Episcopal Church of England, was, in all essential respects, Presbyterian. He admitted of the propriety of attempting to obtain the succession from England, but insisted that they could go on without it, and afterwards, when the Episcopate should be obtained, cor-

*The Witness, April 27, 1842, Edinburgh.

rect any imperfections in the system, and in the intermediate ordinations WITHOUT ACKNOWLEDGING THEIR NULLITY.*

A letter from the Rev. A. C. Jarvis, in the name of the clergy of Connecticut, addressed to "Mr. White, dated Woodbury, March 25, 1783," objects to his views and enters into an argument and remonstrance against them."†

The Episcopal consecration was obtained, as you say from England, by Bishops White, Madison, and Provoost—but I ask *how*, under what limitations, and from what source? These things you have not adverted to, but would fain have us believe, "that the Apostolic succession" has flowed down, uninterruptedly, from Paul, through the old British Churches, the present established Church of England, and the triumvirate above named. Were you not aware, of the utter destitution of the union of the Episcopal churches in this country, consequent on the American revolution? Of the part which Bishop White took, in his efforts, "to procure a union of all the Episcopal churches in the United States, into one body or church only?"‡ and of the fact, that it was by means of human wisdom, they were consolidated, having, as Dr. Hawks fully sets forth, come together as independent churches, duly organized, and so considered each other?§

The organization of the present protestant Episcopal church of these United States, and the introduction of

*The Case of the Episcopal Churches in the U. S., considered and published by Bishop White, 1782.

†See White's Memoirs of the Protestant Episcopal Church in the U. S. A., pp. 292-6.

‡Dr. Wilson's Mem. p. 97.

§Constit. of Prot. Epis. Ch. in Ch. Record.

the Episcopate, were questions that led to much controversy, both in Great Britain and America. Episcopal ordination was not easily obtained—"the Apostolic succession" of the English Church itself, having, for its fountain, the king's supremacy. Political prejudices, and other considerations, operated, and no Bishop of England, dared to lay his hands on the American divines, till king George and his parliament gave them power and authority to do so. I give you in a note below, the law enacted specially *empowering* the English Arch-bishops to extend the Episcopate, in order to show, from what source, and by what authority, Bishops White, Madison, and Provoost obtained their power, which you claim yourself to exercise as their regular lineal successor.*

There are several things in this law deserving atten-

* *An Act to empower the Arch-bishop of Canterbury, or the Arch-bishop of York, for the time being, to consecrate to the office of a Bishop, persons being subjects or citizens of countries out of his Majesty's dominions.*

Whereas, *by the laws of this realm*, no person can be consecrated to the office of a Bishop, without the king's license for his election to that office, and *the royal mandate under the great seal* for his confirmation and consecration: And whereas, every person who shall be consecrated to the said office, is required to take the oaths of allegiance and supremacy, and also the oath of due obedience to the Arch-bishop; and whereas, there are divers persons, subjects, or citizens of countries out of his Majesty's dominions, inhabiting and residing within the said countries, who profess the public worship of Almighty God, according to the principles of the Church of England, and who, in order to provide a regular succession of ministers for the service of their Church, are desirous of having certain of the subjects or citizens of those countries consecrated Bishops, according to the form of consecration in the Church of England:

BE IT ENACTED by the King's most excellent Majesty, and by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and *by the authority of the same:* that from and after the passing of this act, it shall and may be lawful to and for the Arch-bishop of Canterbury, or the Arch-bishop of York, for the time being, together with such other Bishops as they shall call to their assistance, to consecrate persons being subjects or citizens of countries out of his Majesty's dominions, Bishops for the purposes aforesaid, without the King's license for their election, or the royal mandate under the great seal, for their confirmation and consecration, and without requiring them to take the oaths of allegiance and supremacy, and the oath of due obedience to the Arch-Bishop for the time being: *Provided, always,* That no person shall be consecrated Bishop, in the manner herein provided, until the Arch-bishop of Canterbury or the Arch-bishop of York, for the time being, shall have *first applied for and* OBTAINED HIS MAJESTY'S LICENSE, by warrant under his royal signet and sign manual, *authorizing and empowering him to perform such consecration,* and expressing the name or names of the persons so to be consecrated; nor until the said Arch-bishop has been fully ascertained of the sufficiency in good learning, of the soundness of their faith and of the purity of their manners: *Provided also,* and it is hereby de-

tion. It provides for and determines, the Anglo-American Episcopal succession. It forms the fountain of your sacerdotal powers. Before they could be obtained, the king and parliament of Great Britain had to legislate on the subject. What a beautiful specimen, and illustration, is this, of the plenitude of Christ's Headship power, which you claim to have been transferred to the Apostles, and to your "Apostolic Bishops," their successors, for the government of the Church! To the king and parliament of Great Britain are you as much indebted for all your Episcopal powers, as are the English Bishops themselves. THE LAW, under which you hold your Apostolic commission, carefully and particularly limits the exercise of your Episcopal powers. When Christ commissioned His Apostles, it was, "GO INTO ALL THE WORLD, *and preach the gospel to* EVERY CREATURE," *Mat.*, viii, 15. But when the act of king George the 3d and his parliament, authorized the Arch-bishops of Canterbury and York to commission your first American "Episcopal Bishops," it explicity excluded them from the exercise of their functions, in a very large part of the world—throughout the immensely extended dominions of Great Britain. "*No person or persons consecrated to the office of a Bishop* in the manner aforesaid, nor any person or persons DERIVING THEIR CONSECRATION from or under any

clared, that *no person or persons consecrated to the office of a Bishop* in the manner aforesaid, NOR ANY PERSON OR PERSONS DERIVING THEIR CONSECRATION *from or under any Bishop so* CONSECRATED, nor any person or persons admitted to the order of deacon or priest by any Bishop or Bishops so consecrated, or BY THE SUCCESSOR OR SUCCESSORS of any Bishop or Bishops so consecrated, shall be thereby enabled to exercise his or their respective office or offices within his Majesty's dominions: *Provided always*, and be it further enacted, that a certificate of such consecration shall be given under the hand of the Arch-bishop who consecrates, containing the name of the person so consecrated, with the addition as well of the country whereof he is a subject or citizen, as of the church in which he is appointed Bishop, and the further description of his not having taken the said oaths, being exempted from the obligation of so doing by virtue of this act.

Bishops so consecrated, nor any person or persons admitted to the order of a deacon or priest by any Bishop or Bishops so consecrated, or BY THE SUCCESSOR OR SUCCESSORS OF ANY BISHOP OR BISHOPS SO consecrated, SHALL BE THEREBY ENABLED TO EXERCISE their office or offices WITHIN HIS MAJESTY'S DOMINIONS."

Under this law, the American "Episcopal Bishops" accepted ordination. They are bound, in good faith, to abide by the terms of the covenant, with the British government, implied in their acceptance of ordination, through the hands of the king's authorized agent, his grace, the Arch-bishop of Canterbury; so that, whenever you cross our beautiful river, to officiate as a minister of the Gospel, you should, in good conscience, leave your Episcopal robes and office, behind you, and appear there, as you really are, agreeably to the laws of Great Britain, any where within her dominion, a mere *layman*. Unless you can show, that the law, under which you, as Bishop White's successor, hold your commission, has been modified, or that some new law has since been passed, you should, consistently with the implied covenant, refuse to exercise your Episcopal or priestly functions, in Canada.

And further, should it ever happen, so disastrously as it once did, which, I pray the good Providence of God may prevent, in the event of a war with Great Britain, that our city should come again, though but for a time, under her dominion, the obligations of the implied covenant, through which you derive the "Apostolic succession," would silence you at once, and de-

grade you to the level of the laity, unless the authorities, for the time being, should grant you a dispensation.

American "Episcopal Bishops," assuredly, are the very last persons, that should boast of antiquity, and Apostolic succession, and Divine right, if they would have any regard for modesty. Before 1784, there was no such thing as an "Episcopal Bishop," in the country. That year, Bishop Seabury was consecrated by the nonjuring Bishops of Scotland. It was not till 1787, that the constitutional compact of the Episcopal Churches was ratified, the first general convention, preparatory to an independent organization, having been held in Philadelphia, two years before, nor till August 8, 1789, when it was finally adopted. Bishops White and Provoost were consecrated in 1787, but they could not consecrate others to the Episcopal office, until there were *three* regular Bishops, constituted such, by receiving their ordination from the hands of English Bishops.*

The Methodist Church had the start of yours, by six years, and the Presbyterians, nearly a century. Properly speaking, the Protestant Episcopal Church of the United States, did not exist, with full power to propagate itself, before 1790, when Bishop Madison, of Virginia, was consecrated to the Episcopal office, by the Arch-bishop of Canterbury. Knowing these facts, therefore, we certainly are not disposed to entertain any very great reverence for the American Episcopate, beyond what the personal worth of the Bishops, as brethren, may entitle them to.

Nor can we give you credit, for what, in the pre-

* See White's Memoirs, &c., pp. 27, 28. Note, pp. 115–124.

face of your second edition, you applaud yourself, when you say, "I also feel gratified on account of the proof, which has been given, that the manner in which the subject is presented, was not considered unkind or offensive. For while I shall always feel bound to contend earnestly for the faith once delivered to the Saints, I trust no expression shall escape from me, at war with those feelings, which the Gospel of our blessed Lord directs us to cherish, *even to those who have erred and departed from his own institution*—THE CHURCH." Neither you may have intended or suspected it, nor those who have lauded you for it; but you could not well have used more offensive language. You have assumed your American Episcopal Church to be the only true church of Jesus Christ in these United States, THE CHURCH! and you have denied to other churches, all right and title to be thought a part of Christ's Church,—have in fact declared, that they have departed from Christ's institution—*the Church*—virtually proclaimed us to be in error and apostate, and yet very obligingly tell us, that you have used no unkind and offensive language—nor any words calculated to irritate or wound. Verily this is the unkindest cut of all. You must have very strange ideas of our sensitiveness, and the import of your own language, thus to speak, after all that you have said about the Episcopal Church being "the ark of safety," about your having the *true* line of Apostolic succession—about your being THE CHURCH, and other things equally exclusive in their spirit and bearing, and that too, when you have so little to show, on the score of your Apostolic succession,

or the antiquity and purely spiritual origin of your church.

You have had among yourselves, doubts and disputes about the validity of the consecration of some of your Bishops, and therefore, if not out of deference to the sentiments of others, on the vexed and unconfirmed question of your "Apostolic succession," it behooves you to be a little more modest in asserting your claims. You certainly must be aware, that the validity of the ordination, both of Bishop Hobart and of Bishop Griswold, was soon after seriously and publicly questioned, for reasons then declared, and that the subject was made a matter of controversy both in newspapers and pamphlets, not by Presbyterians, but by Episcopalians.*

"On this doctrine, therefore," to use the language of Mr. Smyth, whose learned and elaborate work on the Apostolical succession, I would recommend to your careful perusal, "the claim of the American Episcopal Church to an unbroken and uninvalidated succession, must be allowed to be very weak indeed. The chain, if ever it extended across the Atlantic, before 1787, was assuredly broken, when even the *semblance* of a previous union was shivered by the storm of the revolution, and, when the Episcopal Churches found themselves without union, without a head, and without any accessible source of Episcopal grace. And when to this fearful break in their boasted line, we add the other invalidating defects in the composition of the links themselves, there is surely enough to exclude all boasting,

* See Bishop White's Mem. Prot. Ep. Church, p. 215. Also, a pamphlet entitled, Serious Thoughts on a late administration of Episcopal orders, in N. Y., March, 1812, p. 80.

on the part of the American prelacy, on the ground of any certain and unbroken succession of duly consecrated prelates."*

We certainly are not at all prepared to hear such language as the following, or to attribute it—as we will not, to a design to insult us—to any thing else, than to the overweening influence of a blind attachment to your own church. "Happy people then are we, to have this ministry. For amidst all the agitations of the christian world, the Church has stood firm and decided, and *not one* of her Bishops has been carried away from the simplicity of the faith, as it is in Christ." I was utterly amazed at such a declaration, as it appeared in the first edition of your sermon, having learned the following facts in relation to the spiritual dignitaries of the Church of England, so very like a wide departure from "the simplicity of the faith, as it is in Christ."

"In the Church of England, we have TWO ARCH-BISHOPS. The name is as anti-christian as the thing. What are the duties of the office, it is difficult to ascertain. Those sustaining it, have no functions distinct from the Bishops, nor does it appear that they have any jurisdiction over them. They do not appoint them—the king does, and they cannot remove them. They cannot, *without the king's concurrence*, call them together in convocation.† Their sole use, therefore, seems to be, to rear their mitred fronts in courts and Parliaments; to vote in the train of ministers; to rule their wide and opulent dominions, count their enor-

* Smyth's Lectures, p. 220.

† This ecclesiastical Parliament, formerly the organ through which "the Supreme Head of the Church made known His will on all points of doctrine, discipline, worship, &c., has still a legal capacity of existence, but has not been allowed to meet for any purpose, except to preserve ancient forms, since May. 1717.

mous revenues, and dispose of good livings to sons, brothers, nephews, cousins, relations, and dependants, without end, as their own interest, or the interest of ministers, reserved by special agreement, may dictate."* "The Arch-bishops have their princely retinue, domestic chaplains, officers for temporalities, their spiritual officers, vicar general, guardian of the spiritualities, dean of the arches, with all their under officers and attendants. Then they have their court of Faculties, court of audience, prerogative court, delegates. The Bishops have their full share of pomp; they, too, have their trains, domestic chaplains, officers and courts. To the Arch-bishops belong,

26 chancellors and their attendants,
24 registers, with their clerks,
124 gentlemen apparitors,
20 inferior apparitors.

Under the Bishops there are 60 Arch-deacons; and these have 60 courts, to which belong

Commissaries,	60 registrars,
Officials,	120 proctors,
Surrogates,	200 apparitors,

so that, the number belonging to Arch-Bishops, Bishops, Arch-deacons, and their courts and offices, are judged to be no less than ten thousand persons—all of them, whether sacred or secular, supported by the country for the sole purpose of increasing the splendor and augmenting the revenues of what are called "*the dignified clergy.*"

It is difficult to ascertain the amount of the revenues of my lords the Bishops, arising from rent of glebes,

* Book of Denom., p. 395.

tithes or church rates, surplice fees, marriage licenses, consecration of churches and burial grounds, and expenses arising from processes in ecclesiastical courts. Upon a fair assumption, which applies accurately to every thing else, continues the author,* from which I quote the above facts, "the lists of prelatical incomes will stand thus:

Arch-bishop of Canterbury,	£56,650 a year.
" York,	32,200
Bishop of Durham,	36,420
" London,	70,000
" Winchester	57,779
" Ely,	42,698
" Salisbury,	27,700
The rest on an average,	10,000;

that is from more than 290,000 dollars, to 44,444, annually. All this, it may be said, is the result of alliance with the state. True; but certainly the state has "carried away" the Bishops very far "from the simplicity of the faith as it is in Christ"—not to mention the lives of some which were wholly at war with the precepts and spirit of the gospel. It is notorious that a Bishop's office has been as truly the object of ambitious pursuit, and as systematically educated for, and sought from the crown, irrespective of spiritual qualifications, as any civil office within its gift. The reproach of Cowper is founded on truth, and is the very antipodes of your panegyric:

> "The parson knows enough, who knows a duke!
> Egregious purpose! worthily begun
> In barbarous prostitution of your son;
> Press'd on *his* part by means that would disgrace

*Book of Dengn., p. 410.

A scrivener's desk, or footman out of place,
And ending, if at last its end be gained,
In sacrilege, in God's own house profan'd.
It may succeed; and if his sins should call
For more than common punishment, it shall;
The wretch shall rise, and be the thing on earth
Least qualified in honor, learning, worth,
To occupy a sacred, awful post,
In which the best and worthiest tremble most;
The *royal letters* are a thing of course,
A king, that would, might recommend his horse;
And deans no doubt, and chapters, with one voice,
As bound in duty, would confirm his choice.
Behold your Bishop: well he plays his part,
Christian in name, and infidel in heart,
Ghostly in office, earthly in his plan,
A slave at court, elsewhere a lady's man.
Dumb as a senator, and as a priest,
A piece of mere church furniture at best:
To live estranged from God his total scope,
And his end sure, without one glimpse of hope."

In your second edition, I perceive that you have qualified your remark, and, in a note, explained it to have reference, not to the personal and *christian* character of the Bishops, but only "with reference to *the orders* and succession in the ministry." It *is* hard, even with the explanation, to understand your meaning; but the remark makes this impression on my mind—and I can see no other which you designed it to make—that, on this grand essential point of Episcopal belief, there never was a Bishop in your Church, who did not maintain the distinction of the *three orders*, viz: Bishops, Priests and Deacons, and the Apostolic succession. You have identified your American Episcopal with the Anglican Church, and I am, therefore, led to suppose, that you mean the remark to be understood of both. If so, then I refer you to Cranmer, of whom Bishop McIlvane says, "that in the question what is the doctrine of the articles and homilies of the Anglican

Church, one plain testimony—is worth all that could be collected from the writings of all the non-jurors of 1688."* He affirms, that Bishops and Presbyters were both one office. Bishop Andrews says, "though *Episcopal* government be of divine institution, yet it is NOT so absolutely necessary, as that there can be no Church, nor sacraments, nor salvation, without it. He is blind that sees not MANY CHURCHES flourishing WITHOUT it."

Bishops Hoadley and Sherlock and Warburton and Heber, utterly repudiated the high Church position you maintain, that a non-Episcopal government and a destitution of three orders in the ministry, unchurch other denominations. So also did Arch-bishops Whitgift, Tillotson, Bramhall, Wake, Usher, &c. Bishop Burnet says explicitly, "this ransacking of records about *a succession* of orders, though it adds much to the lustre and beauty of the church, yet is not a thing incumbent on every body to look into, nor indeed, *possible for any* to be satisfied about; for a great many ages, all those instruments are lost; so that *how* ordinations were made in the primitive church, we cannot certainly know; it is a piece of history, and very hard to be perfectly known. Therefore it cannot be a fit study for any, much less for one that has not much leisure. The condition of christians were very hard, if private persons must certainly know how *all* ministers have been ordained since the Apostles' days; for if they will raise scruples in this matter, it is impossible to satisfy them, unless the authentic registers of all the ages of the Church, could be showed, which is impossible, for though we were satisfied, that all the priests

* Ox. Div., p. 448.

of this age were duly ordained, yet, if we be not as sure, that all who ordained them, had orders rightly given them, and so upward till the days of the Apostles, the doubt will still remain. Therefore, the pursuing of nice scruples about this, cannot be a thing indispensably necessary; otherwise, all people must be perplexed with endless disquiet and doubtings. *But the true touch stone of a church, must be the purity of her doctrines, and the conformity of her faith with that which Christ and His Apostles taught.*"* Admirable sentiments! and much more happy is the people whose ministry cherish and inculcate them, than they whose Bishops and priests attempt, either superstitiously and vain-gloriously, to magnify themselves, or who, in the spirit of exclusiveness, and lust for power, unduly exalt their authority. It is a remark of the same learned and eminent prelate, and should be carefully pondered by every "Episcopal Bishop," that "the raising the authority and power of sacred functions, beyond what is founded on clear warrants in scripture, is—the readiest way to give the world such a jealousy of them, and such an aversion to them, as may make them lose the authority that they ought to have, while they pretend to that they have not."†

If such sentiments, and those advanced by other Bishops of the English Church, on the subject of "the orders and succession in the ministry," so antagonistical with the exclusive high Church views you have advocated, are not a departure, from what you have explained yourself to mean by "the simplicity of the

* Smyth's Lectures. Lec. xvi.
† Past. Care, Pref. p. 44.

faith, as it is in Christ," I know not what is. Your remark, so far from being correct, is so totally unsustained by history—if you meant it to apply to the Anglican Church—that I am constrained to think you have incautiously made it, and meant it to apply only to the Bishops of the Protestant Episcopal Church of the United States.

Yet, even limited thus far, it is without foundation. I refer you to the sentiments of Bishop White. "It is well known, that in the year 1782, when it was doubtful whether an American Episcopate could be either procured or introduced, Bishop White published a considerable treatise,* in which he insisted, that for the time being, and until an Episcopate could be conveniently obtained, the churches in this country should organize themselves into one body. That the laity, as well as the clergy, should have a share in the government, and form distinct associations; that the clergy and laity together should elect a permanent President over each convention, whose duties ought not materially to interfere with their employments as *parochial* clergymen, and that their superintendence should therefore be confined to small districts. This superintendent, with other clergymen appointed by the body, was to exercise spiritual powers, as those of ordination and discipline over the clergy." This was Presbyterianism in every respect almost, but the name. These sentiments he avowed in 1830, in a letter addressed to Bishop Hobart, whose illiberal, exclusive, and sectarian views he condemned. "In regard," says

* See the Letter of Ab. Jarvis to him on the subject, published in his Memoirs of the Prot. Ep. Church of the United States, pp. 282-6.

he, "to the Episcopacy, I think that it should be sustained as the government of the Church from the time of the Apostles, BUT WITHOUT CRIMINATING THE MINISTRY OF OTHER CHURCHES, as is the case with the Church of England,"* and I may add, as did Dr. Hobart's, and do your high church pretensions, to be the only true church of God in these United States, in regular succession from the Apostles.

The views you advocate in your sermon, are essentially, and characteristically, as far as they go, those of the high church, as sketched by Bishop Meade, of Va., in his sermon at the consecration of Bishop Elliot, to which I shall refer more particularly in my next letter, in which he gives, with particular reference to Archbishop Laud, an outline of the doctrines, of this arrogant party, on the subject of the ministry, and of its powers and propagation, and which he decidedly condemns. Your remark, therefore, is not verified in its application even to the Bishops of your own American church. I press the subject no further. Abundant testimony might be added to show, that the doctrine of the Apostolic succession, is incapable of being sustained, either from the scriptures, or from the opinions of the more wise, excellent and devoted Bishops, both of the Anglican and American Episcopal churches. It is a doctrine for which your churches, I hope, are by no means yet generally prepared. Its exclusiveness, uncharitableness, arrogance, and popish and injurious tendencies, cannot fail to affront the good sense, and enlightened, fervent piety, of a large portion of the more devoted and excellent members of the Episcopal churches, not-

* Smyth's Lectures on Apostolic Succession, pp. 463, 464, 465.

withstanding they believe, that Episcopacy is the nearest approximation to the primitive Apostolical church, and therefore give its rites and institutions their preference. But they do not magnify Episcopacy above all other qualifications, and make it, as you do, the grand test of a true ministry, and of a true church.

The unity of the church, they do not place in an external, visible union with the Bishop as Christ's representative, who exercises his Headship power, but in *unity of doctrine in matters essential to salvation.* And therefore, they are not guilty of the inconsistency, into which you are carried, of acknowledging persons of other denominations to be christians, and yet declaring them to be out of the church of God—rejecting them, as you do, at your infinite peril, from the fellowship of the saints, and of the household of God—and proclaiming them to be aliens from the commonwealth of Israel, strangers to the covenant of promise, and destitute of all tangible evidence of having been pardoned and accepted of God. I respect the feelings of such; shall ever cherish christian regards for them; and seek to promote christian intercourse with them, although I differ, in my judgment, from them, about the relative value of Episcopacy. But where I find high-church views advocated, pushed, and pressed, so as, to engender feelings of jealousy, envy, pride, and superciliousness, to draw lines of distinction in society, and to rear walls of partition around communities of professing christians, and that too—which to me seems very surprising—most especially and zealously, both among clergy and laity, by some who were not born and

brought up in the Episcopal Church, and have but recently deserted other communions, in which they profess to have experienced religion, I cannot but fear, that other principles, and another spirit, than those of our blessed Lord and Master, are exerting a dangerous influence.

Why will you magnify trifles, and exalt the doctrine of "Apostolic succession" to the level of Bible truth, pronouncing it a MATTER OF FAITH, when the utmost that can be said of it is, that it is a mere *matter of opinion?* Is not this adding to the sacred scriptures, and proving unskillful and unfaithful as a steward of the mysteries of God? Talk about it among yourselves, and trace it, as well as you can, through all its sinuosities, dislocations, fractures, and faults, as it runs under ground, or crops out, or is bent back, or overlaps, but do not venture to proclaim it to us, as Bible truth; for it is just as absurd in doctrine, as it is false in fact.

Dr. Bowden* falls back, for his proof of it, to the gospel commission, and *reasons* A PRIORE on the subject, preferring this *argument* to volumes of historical testimony. Singular process! Truths, propositions, doctrines, may be proved by reasoning, but historical *facts* can only be established by testimony. As a doctrine, we do utterly deny that it is taught, directly or indirectly, in the sacred scriptures. As a fact, the evidence has yet to be produced to establish it. And having so said, I dismiss the subject, concluding my reprehensions of the leading theme of your discourse, in the strong and emphatic language of the Rev. J. E. Riddle, of the Anglo-Episcopal church, in his plea for Episcopacy.

*Letters to Dr. Miller, first series, 21. Tracts on Episcopacy, v. II, 202.

"Whatever may become of the Apostolic succession, as a theory, or an institute, it is IMPOSSIBLE, at all events, to PROVE the FACT of SUCH SUCCESSION, or to *trace it down* the stream of time. In this case, the *fact* seems to involve the *doctrine*; and if the FACT BE HOPELESSLY OBSCURE, the DOCTRINE IS IRRECOVERABLY LOST. IT IS IMPOSSIBLE TO PROVE THE PERSONAL SUCCESSION OF MODERN BISHOPS, IN AN UNBROKEN EPISCOPAL LINE, FROM THE APOSTLES OR MEN OF THE APOSTOLIC AGE."*

*Christian Antiquities Preface, p. 70.

LETTER XVI.

THE TENDENCY OF THE DOCTRINE OF APOSTOLIC SUCCESSION.

REV. AND DEAR SIR:

There are some things in your discourses not so immediately connected with the doctrine of "Apostolical succession," but which, nevertheless, require a moment's attention. They show the tendency of the system you advocate, and its identity, in some essential points, with the Oxford theology, to which, I believe, you are as much opposed as myself.

Previously, however, a moment's attention may be due to the extended account, given in the appendix to your second edition, of Mar Yohanna, the Syrian Bishop. It might have gone for what it is worth, but for the remark you make in your preface to the newspaper account of "the service in Grace Church, Boston," viz: "the similarity, between the Nestorian Church, and the Episcopal Church in this country, is remarkable, and furnishes additional proof, that, wherever a church has been preserved, it is always found under Episcopal government." A legitimate inference, and one you no doubt designed, to be drawn from this statement, is, that none, calling themselves churches of Jesus Christ, having not your Episcopal government, are such; and that, with the loss of Episcopacy, a church perishes. It has been already shown, how utterly fallacious, and unfounded, are such positions.

I have ascertained a few facts—and from the very same source, the "Christian Witness," professes to have given its information, viz: Mar Yohanna himself—sufficient to show, that there are points of dissimilarity enough, to render this boasting of resemblance between the Nestorian Churches and your own, perfectly ridiculous. I anticipate, that you will all be ashamed of it ere long. The Bishop is no exclusive.

Mar Yohanna does not hold your doctrine of Apostolic succession. He believes the Catholic Church to be *the one church out of all churches*, composed of *them* that truly believe in Jesus Christ—just as we Presbyterians do, denominating it the invisible church. The Nestorians have more than three *orders* of officers. The Patriarch is above Bishops, and Priests, &c.—and must *always* be chosen from particular *families*, a circumstance bearing a much more striking resemblance to the Aaronic priesthood than yours does. Their Deacons do not preach; they are but Sextons of different grades, answering to the relative sanctity of the different parts of the church to be swept. Some things, *in* their constitution show an evident departure from Apostolical order and purity, and therefore, to cite them as authority is just about as valid, and conclusive an argument, as to cite Rome itself, or any of the corrupt churches of the East. Neither their Bishops, nor Patriarchs, are allowed to marry. Children are allowed to commune at any age. Their rite of confirmation is a mere "blessing little children in imitation of Christ," very different from conveying the Spirit by Apostolic imposition of hands.

We know but little of them, till from the 5th century,

when Nestorius, reputed an heretical Bishop, escaped from Constantinople, and was received by the mountain Syrians, who espoused his cause, and adopted his sentiments about the power of Christ, refusing to worship images, and to do homage to the virgin Mary as the mother of God, calling her CHRISTOTOKOS, the mother of Christ, and not THEOTOKOS, the mother of God. It rather betrays, to my mind, the weakness of your cause, that you should seize, and magnify, an accidental resemblance, between this church and your own, traced out in features, which, you might have said, were common to that period of the world, when the departure from christian simplicity, predicted by Paul, began to take place.

Dr. Grant's testimony deserves some notice. It neutralizes, at once, the use you attempt to make of the Episcopacy of the Nestorian churches. He says, their form of church government is essentially Episcopal; but, with a *single* exception in the Jelu tribe, there IS NOT A BISHOP AMONG THE INDEPENDENT NESTORIANS, *where their forms of religion have been preserved* THE MOST EXEMPT FROM FOREIGN INFLUENCE. It was a singular fact, to which my attention was first called by the testimony of Dr. Buchanan, there is *not a word* in the *Syriac language expressive of the office of a Bishop.* The Nestorians, in common with the other Syrians, have borrowed the Greek term *Episcopos.* This is the more remarkable, considering the fact, that the Syriac language was extensively used in Palestine, in the days of our Saviour, and was spoken by our Lord himself: and considering also, the very early date of the Syriac version of the scriptures, as early as

the beginning of the second century. In every case where the term Bishop occurs in our version, in theirs it is rendered Presbyter or Priest. I make these statements, with the single remark, that, while this form of church government may be best for the Nestorians, in their circumstances, there is enough in the facts I have mentioned, to caution us about too hasty an inference concerning the Apostolic origin of Episcopacy, on the ground that it exists in a church which was founded by the Apostles."*

I return from this digression to trace the tendencies of your high church views, which betray themselves, in your sermon.

The first I notice, is, the incidental allusion to baptism, as regeneration; and the next, your remark about confirmation. In enumerating the duties of "Episcopal Bishops," you say, "they are to confirm all who have been made disciples, through the washing of regeneration, (baptism,) by laying their hands upon them, and invoking the aid of the Holy Spirit, that they may continue Christ's faithful soldiers and servants, to their lives end, as St. Peter and St. John did upon the disciples in Samaria." I presume you have merely introduced the word baptism in a parenthesis, as your explanation of the Apostles' metaphor, viz: "the washing of regeneration," applied to adult converts, who, at their baptism, publicly professed to renounce the world, the flesh and the devil, and to have become new creatures in Christ Jesus.

I have always understood you to believe and teach, the necessity, and the reality, of the Spirit's influence,

*The Nestorians or Lost Tribes, by Dr. Grant, pp. 105-6.

in the regeneration of the sinner—and therefore, cannot suppose, that you substitute the *rite* of baptism, for the *moral and spiritual* RENOVATION, or *that change of heart*, so essential to salvation. Yet your language is calculated to make the impression, that, whatever may be said of moral renovation, *baptism*, whether of adults or infants, is *regeneration*. This is the doctrine of Rome, of the Oxford Tractators, and of high churchmen, generally; and I must confess, that I feel alarmed, lest, having adopted their views about the succession, you may be carried along with them, in their uses and application of it to some of the essential doctrines of our faith.

What you say about confirmation, is even more equivocal. If you mean to teach, that the Bishop's imposition of hands, is nothing but the occasion, for uttering his prayer to God, for the special benefit of the individual, that he may be endowed with the gifts and graces of the Spirit, I see nothing more censurable in it, than in the very touching and appropriate act of parental kindness, when the father of a family, as is often done, lays his hand upon his children's heads, like Jacob, and prays God to "bless the lads." But you evidently mean something more by it; for you compare, a Bishop's laying of his hands on the heads of baptized persons, to the transaction of Peter and John, at Samaria, who thus conferred on the disciples, the gift of the Holy Spirit. The Oxford and Popish doctrine is, that the Bishop's laying on of hands, or confirmation, is a sacramental rite, which, by some mysterious process or influence, conveys the Holy Spirit—a doctrine, I trust, you will never advocate, for it is a

fruitful source, of superstition and formality, and, I have no doubt, to many, of fatal, soul-destroying delusion. Yet does your language favor it—which looks the more suspicious, because it is known, that confirmation, is considered, by some in the Episcopal Church, a means of grace and Divine appointment, mysteriously efficacious in conferring the Spirit of God. Whenever your Bishops, by laying their hands on the heads of disciples, will do what Peter and John did, i. e., immediately and visibly confer the miraculous gifts of the Spirit, *see Acts*, viii, 14–20. *Then*, but *not till* then, will we give heed, to what is said about the Bishop's hands being the conduit of the Holy Spirit.

The third thing I notice, showing the high church tendency of the views you entertain relative to the powers of the christian ministry, is the power of absolution you claim for them. You say, "they are especially to tell men, that it is only through this ministry, that pardon and acceptance with God, can be made known. Not that there is any power in the ministry, to forgive sin, but they who hold this office, are the constituted agents, "to pronounce and declare to *His* people, *being penitent*, the absolution and remission of their sins." Without such a declaration on the part of the ministry, there is no tangible evidence of pardon. The repenting sinner who has come to Christ by faith, may be accepted long before this act; but this act is the tangible evidence, communicated through the embassadors of Christ. If not, what is the use of the ministry? They are the agents of Christ, and as such, are to make known the terms of reconciliation and pardon to sinners; and, *on the supposition* that these terms

have been fulfilled, they are also to declare, that they *have* been pardoned and accepted of God. Such a view of this subject, places the ministry where Christ placed it, and holds out to repenting sinners, the strong encouragement to come to the ministry of Jesus, not as a mere hireling, employed to perform certain specified duties, but as His agent, authorized to tell him, his sins are forgiven. How holy the office!"

How very near these views, approximate to, yea how identical they are with, the high Church doctrines of Bishops Hobart and Ravenscroft, must be obvious to every one that will compare them. Dr. Hobart says, "When the gospel is proclaimed, communion with the Church by participation of its ordinances, at the hands of a duly authorized priesthood, is THE INDISPENSABLE CONDITION OF SALVATION."* Dr. Ravenscroft says, that the "Church, the ministry, and the sacraments, are as distinctly and truly appointments of God, for the salvation of sinners, as the faith of the gospel, and that it is only, as these are united in the profession of religion, can the hope, thereby given to a man, be worthy of the name of assurance." He considered "the grace and mercy of the gospel as matters of *strict covenant stipulation;* as bound up with the authority to dispense them; as *inseparable* from that authority; and ONLY BY VIRTUE OF THAT AUTHORITY (with reverence be it spoken,) *pledging* the glorious source of all mercy and grace to his creatures."† No wonder that he boldly proclaimed and taught, that the ministers of Christ, endowed with this authority, were the embassadors sent

* Companion for the altar, p. 302.
† Doctrines of the Church vindicated, pp. 31-2.

forth "*to negotiate the sinner's pardon!*" Nor that you, with such notions, should as boldly say, "it is ONLY through *this* ministry, (you mean your Episcopally ordained ministry, and can mean none else,) that pardon and acceptance with God can be made known."

Had I not learned the excessive looseness with which you express yourself, I should have been disposed to rebuke, with the utmost severity, the utterance of such a sentiment, so perfectly at variance with the scriptures of truth, the providence of God, and the experience of hundreds and thousands of redeemed sinners both on *earth* and in Heaven. Your language limits the operations of God's gracious spirit, and the salvation of sinners, to an Episcopally ordained ministry. Had you included the ministry of all other denominations, Episcopal or not, your assertion would not even then have been true, either doctrinally or historically. When the poor persecuted and afflicted church of Jerusalem were driven from their homes, like bleating sheep before the roaring lion, by Saul of Tarsus, "breathing out threatenings and slaughter against the disciples of the Lord," *who* "made havoc of the church, entering into every house, and haling men and women, committed them to prison," the historian Luke tells us, therefore, "they that were scattered abroad went every where *preaching the word.*" *Acts*, viii, 3.

They felt—as we Presbyterians insist that all our members should feel, wherever they may go—and as you should teach yours—that it was their privilege to tell of the Saviour they had found, and to make known to the lost and impenitent, what they knew to be true by their own experience, the way of "pardon and ac-

ceptance with God," through the peace-speaking blood of Jesus Christ, received and applied by faith. To seal their mouths, as you would, and to claim this privilege exclusively for the ministry, and still worse, for an Episcopally ordained ministry, is monstrous. Alas for poor perishing souls! alas for a ruined world! if none but the priests' lips can make known pardon and acceptance with God!

I have met with cases, and can refer you, by name, to persons and places, where a poor awakened sinner applied to an Episcopally ordained priest, to know the way of salvation, and he could not tell him, but rallied the inquirer for his low spirits, and directed him to mix more in cheerful company. It is true it was some five and twenty years ago, since which I rejoice that Evangelical religion has been so greatly and extensively revived in your churches, as well as in our own, that I should not apprehend the like ignorance now in any of your clergy. But, you are certainly aware, that in the English Church, during one period of its history, and to a considerable extent, a portion of that very ministry,* who you say, are the *only* medium through which pardon and acceptance with God can be made known, were the very last beings to apply to for information on the subject, knowing no more about it than Nicodemus, and being utterly devoid of his serious and inquiring spirit.

The poet's description is exact:

> "Loose in morals, and in manners vain,
> In conversation frivolous, in dress
> Extreme, at once rapacious and profuse;
> Frequent in park with lady at his side,

* See Rowland Hill's village dialogues.

Ambling and prattling scandal as he goes;
But rare at home, and never at his books,
Or with his pen, save when he scrawls a card;
Constant at routs, familiar with a round
Of ladyships, a stranger to the poor;
Ambitious of preferment for its gold,
And, well prepared by ignorance and sloth
To make God's work a sinecure; a slave
To his own pleasures and his patrons pride;
From such Apostles, O ye mitred heads
Preserve the church! and lay not careless hands
On skulls that cannot teach and will not learn."

You make no distinction, between the authoritative proclamation, and offer, of the gospel, by the minister of Jesus Christ, and the natural right, and blessed privilege of every redeemed sinner, as a witness for Jesus Christ, to testify, from his or her own experience, that He hath power on earth to forgive sin, and to tell the wretched guilty and perishing, how it can be had, by repentance toward God and faith in our Lord Jesus Christ. But so tenacious are you of your *dignity* as the Attorney of Heaven, that you hesitate not to pronounce it all uncertain and worthless, that private christians may say—"it is *only* through *this* ministry that pardon and acceptance with God can be made *known*."

There were certain forms of leprosy under the Jewish law, before the cure of which could be pronounced genuine, that required the inspection of the priest. You have, in fact, assumed the same rights and functions as pertaining to your priests, in reference to the moral leprosy of the soul, so that no poor sin-sick creature, that has found pardon through the blood of Jesus, must presume to say, that he *knows* any thing at all about it, or can have any evidence of his pardon and acceptance, unless, and until, he consult the priest, and receives his ghostly sentence of absolution!! All the

inward witnessing of the Spirit of God, given as the spirit of adoption, enabling him to cry Abba Father—all the sealing and earnest of that Spirit, given to them that believe, are of no account. It is presumptous in a poor pardoned sinner, to think he knows any thing about it;—he can have "no tangible evidence of pardon," till he passes under the priest's hands for inspection! I scarcely know how to express my feelings of shame and mortification, that a Bishop of the United States of America, in this 19th century, should arrogate such powers to himself and his priests, and express sentiments, in my opinion, so utterly derogatory of the blessed and gracious work of the Spirit of God, "who witnesseth with our spirits that we are the children of God." Do you not see the dreadful and dangerous tendency of such high church notions?

By your lofty claims for the Apostles' successors, "Episcopal Bishops," you not only usurp the rights and powers of the ministry of Christ, whom He has forbidden to call any man Master, (Lord,) Father, or to aspire, the one to be greater than the other—you not only exclude from the fold of Christ, and from His covenanted mercy—from a name and place in His Church, all who belong not to Episcopal Churches—you not only rob the whole family of Christ's people here on earth, of the blessed privilege of making known to sinners the riches of God's grace in his kindness to them, through Jesus Christ, and seal their lips in utter silence as to the way of a sinner's pardon and acceptance with God; but actually wrest from the hands of the Holy Spirit of God, the grand distinctive and peculiar work of His office, require the penitent sinner to pass under

the priest's hands for inspection as the constituted agent, "to pronounce and declare to his people being penitent, the absolution and remission of their sins," and say, "without *such* a declaration on the part of the ministry, there is no tangible evidence of pardon"!!! If I thought you really believed, and advocated such a sentiment, I should be filled with the most painful fears in relation to you; but I hope much from the very vague, loose and inconsistent way in which you have expressed yourself, and that you actually did not mean to convey the ideas which your words express.

Excuse me, for I feel deeply serious and solicitous on this point, if I direct you, for a moment, to the inconsistencies into which you have been betrayed. *You* admit that "the repenting sinner, who has come to Christ by faith, may be accepted long before this act." Of course he is a pardoned sinner, but according to your views, he can have no valid satisfactory evidence whatever, of the fact. Do you not see, that you thus set aside, all the evidence of consciousness, by which the penitent believing sinner, knows, when he exercises faith, repentance, love, and other christian graces—of whose verity, consciousness may give as decisive evidence, as it can of any other class of our exercises, emotions, affections, preferences, purposes, and actions? Do you not also see, that while your assertion is, in this respect, directly at war with christian experience, it absolutely denies the agency of the Spirit, as ever exerted, in any other way, than in concurrence with the priests' absolution or declaration of forgiveness?

What you mean by "*tangible* evidence," I confess, I cannot well comprehend; but, as that only is tangible,

which is substantial and real, so I suppose, that by *tangible evidence*, you must mean that which is substantial and essential. Now, if this be your meaning—and if not, your words have no rational meaning at all—you do most unequivocally exalt the evidence of pardon given by the priest's absolution, above human consciousness, and the Spirit's witnessing with our spirit. Faith can bring with it no assurance; love can furnish no evidence; the Spirit cannot comfort the penitent and pardoned sinner; and all for want of a priest to pronounce absolution!! Verily this is exalting the priesthood at a fearful rate! The foundations of such a lofty edifice, should be well laid; but they are uncertain and unstable as the sand.

You say of the ministry, "they are the agents of Christ, and as such, are to make known *the terms* of reconciliation and pardon to sinners; and *on the supposition* that these terms have been fulfilled, they are also to declare, that they *have* been pardoned and accepted of God." These statements, I admit, are just and true; but if you regard them as identical, or at all accordant with those you have made about the power of absolution, granted to the ministry, above referred to, I fear, that every effort to enlighten, either yourself, or those of your readers who will not, or cannot discriminate, will be utterly useless. They are as different as black and white, night and day, and bear no points of resemblance. Yet it seems, that you have not suspected any difference, for you say, that "such a view of the subject"—I presume, as the connection would intimate, that you refer to the view given in the quotation contained in the commencement of this para-

graph—"not only places the ministry, where Christ placed it, but encourages penitent sinners to come to the ministry of Jesus—AS HIS AGENT AUTHORIZED TO TELL HIM HIS SINS ARE FORGIVEN."

Bishop Ravenscroft used similar language, which led Dr. Rice to express the lamentation I repeat over you, if really your "view of this subject," extended any further than to the authority of ministers "to make known the terms of reconciliation and pardon to sinners," and attributes to them the power of absolution. "It *shall* be for a lamentation that ministers of religion, in this enlightened age, are running back into the darkness *of* the 12th century; and that any of our countrymen allow prejudice so to sway their minds, that they admit the claims of men, who set up to be *accredited agents of Heaven and substitutes of Jesus Christ.*"*

I know nothing more pertinent, in reply to such views, than Bishop Ravenscroft's own interrogatories, by which he thought to convict us Presbyterians, of a blind credulity, in confiding in the ministrations of ministers who had not been Episcopally ordained. "What Presbyterian, or other dissenter, (the arrogance of his use of this title, in these United States, where we know no established religion, is insufferable,) will risk the purchase of property from a distant owner, by power of attorney, *upon the mere assertion* of the agent, that he is empowered to convey the title? Know you of any who would not require to see the power of attorney—that it was in due form of law, and such as would bear the principal, before he paid the price, or even became bound for it?† And know you not of thou-

* Dr. Rice's Review of Bishop Ravenscroft's Vindication and Defence, p. 59.
† Doctrines of the Church, Vindicated, p. 31.

sands, who bargain for the rich inheritance of the gospel for themselves and their families, without the slightest security, beyond the mere say so of the agent?" It is true; but Presbyterians love to examine into such matters, and will not take the assertion of any Bishop or priest, that they are the high dignitaries of Heaven, sent forth to negotiate the sinner's pardon, or *authoritatively to declare the fact that he has been pardoned.* Dr. Rice has well said, "since the Bishop puts the matter on this ground, we *demand* that HE shows us HIS POWER OF ATTORNEY, *duly authenticated.*"*

I shall probably be told by you, that this doctrine of absolution, is a doctrine of your Church, and that your Liturgy, under the head of "the ordering of priests," contains a form of prayer to be said by the Bishop, in which it is distinctly recognized. With us, however, and with all others who follow not the traditions of men, this is of no authority. The morning and evening service are but the reformation of the Romish missals of Sarum, York, Hereford, Bangor, and Lincoln, from which, in the days of Edward VI, that now in use in your Churches, with some little alteration since, was formed. In that, there was no confession nor absolution. The reformation in the offices of the Church, proceeded gradually. The liberty allowed in the Romish churches, was not allowed in the English, on this subject, and the "reformers split upon this rock, sacrificing the peace of the church to a mistaken necessity of an exact uniformity of doctrine and worship, in which it was impossible for all men to agree."†

The remnants of Popery are to be traced, in five

* Review of Bishop Ravenscroft's Vindication, p. 30.
† Neal's Hist. of the Puritans, v. I, pp. 95-97.

particulars, in the book of common prayer, as used by the English Church, viz: Baptismal regeneration—the real presence in the mystery or sacrament of the Lord's Supper—penance—respect for dead Saints, in offices appropriate to their days—and absolution. The great bulk of the people could not be so easily weaned from the Roman Catholic rites, notions, and predilections, and therefore, although the Liturgy was improved in the days of Edward, it again, after the triumph of Popery under Mary, and the restoration of Protestantism, under Elizabeth, underwent some changes, but came not up to the standard of Edward.

I rejoice, that in these United States, the Liturgy in a variety of particulars, has undergone a decided reformation; and I have especially been gratified in thinking, that while that reformation has not been carried to the extent which it might be, and it is to be hoped will be, yet certain parts of it, savoring most of Romanism, had fallen into a state of desuetude, and virtually become obsolete. Of this description I had considered that part of the Liturgy already referred to, which recognizes the power of the Priest to pronounce absolution. The reference made to this subject, in the morning service, immediately after the confession, is essentially different, from that in the service for the ordering of Priests. The former is but a recognition of the authority of the Priest, to declare *the terms* of reconciliation and pardon, and authoritatively to proclaim the forgiveness of sin, with a prayer that the penitence then professed, may be such as shall please God—a very different affair from what your language teaches.

Knowing these things, I had always believed that

the Episcopal Church of these United States, was as truly protestant in this particular, as any other denomination of christians, and was therefore greatly surprised, and even confounded, in meeting the sentiments in your discourse, which I feel bound, severely to reprimand.

And lest you may say, that I have with too great liberty, and erroneously, judged about the state of feeling and sentiment in a church, of which I am not a member, I quote the language contained in the Episcopal Recorder of January 27, 1841, under the caption of "English and American Liturgy," setting forth exactly the state of feeling and sentiment in your churches on this subject, which I had supposed to exist. "We have obliterated from our services, with *one* single exception, all *traces* of that power FORMERLY *assumed* by the clergy, and derived from the Romish church, of granting to mankind absolution from their sins, and reserved this formidable prerogative for God alone, who can execute it in righteousness and equity. For the advantage of the members of our communion, and as a warning to guard them against the entrance of abuse from this quarter, it may be advisable, distinctly to advert to the exception, which I have just mentioned. In the ordination of Priests, as the formula now stands, when the Bishops and Presbyters lay their hands upon the candidate, one of the form of words the Bishop is *permitted* to use, is this: "RECEIVE THE HOLY GHOST FOR THE OFFICE AND WORK OF A PRIEST IN THE CHURCH OF GOD, NOW COMMITTED UNTO THEE BY THE IMPOSITION OF OUR HANDS; WHOSE SINS THOU DOST FORGIVE, THEY ARE FORGIVEN; AND WHOSE SINS THOU DOST RE-

TAIN, THEY ARE RETAINED." This is, to all intents and purposes, to allow the Priesthood the power of a plenary remission of sins, *in direct contradiction to the doctrine* maintained by Protestants, at the time of the reformation. It is believed that NO BISHOP *in our country ever* VENTURED *upon the use of these words*, and we are confident that few or none of that order among us, *could conscientiously* adopt it, always preferring the other form of words, which is also provided for the occasion, and liable to no objection. Would it *not be* wise, however, in our general convention, entirely to expunge these words, and thus to close the door *against* the corruption of the church at all future periods? Human nature, in all ages, is but too prone to degeneracy and superstition, and the history of christianity solemnly admonishes us of the necessity of incessant vigilance against their stealthy invasions."

To a great extent at times, this same state of feeling and sentiment prevailed too in the English church. Bishop Burnet, in his 70th year, in his solemn address to the world, when about to depart, holds the following language, directly in proof, that there was a portion of the English Church, that could not approve of the relics of popery, still found in the Liturgy. Speaking of low church men, he says, "they KNOW OF NO POWER *in a Priest to pardon sin, other than the* DECLARING *the gospel pardon*, upon the conditions upon which it is offered." Rejecting this and other tenets of popery noticed by him, he adds: "they look on all these notions as a step toward popery, though they do not conclude that all those who have made them, designed that, by so doing."*

*Past and Present, p. 44, 4th ed. 1821, London.

Such is the voice of the entire Protestant Church of God. It is part and parcel of their testimony against Popery. How perfectly preposterous and absurd, therefore, is it to attempt to confirm your positions, on this subject, by an appeal to the Confession of faith, of the Presbyterian Church—that of the Westminster Divines, as modified and adopted in this country! It lends its support to no such doctrine. Under the head "of CHURCH CENSURES,"* speaking of "Church officers," that is, according to the Presbyterian system of government, *ruling elders*, as well as preaching presbyters, and ministers of the Gospel, it says, "To *these* officers, the keys of the kingdom are committed, by virtue whereof, they have power respectively *to retain and remit sins*," what is meant by these expressions, is immediately after explained. The reference is to *Church censures*, to the discipline and government of the Church, and not to any authoritative declaration of forgiveness or absolution, by the ministry of the Gospel. It is added, as the explanation—"to shut that kingdom against the impenitent, both by word and censures." Here the meaning is plain, that both by the preaching of the Gospel, and by the administration of discipline, the officers of the Church—the session—are authorized to exclude impenitent persons from its communion, to shut the door against them, they retaining their impenitence and thus being retained in their sins, and so judged by this judicatory. It is further added—"and to open it unto penitent sinners, by the ministry of the Gospel, and by absolution from censures, as occasions may require." Should you refer

*Chapter xxx, section 2.

to this passage, and stop at the word absolution, or after the first clause without the explanatory clause that follows, or quote it without referring to the connection, and to the subject of Church censures, which is the subject of the entire chapter, you might indeed lead the ignorant and unthinking to believe, that the Presbyterian Church taught your doctrine of absolution; but no one, capable of understanding the meaning of words, and taking them in their proper relation, could ever extract, from this section, the doctrine which you teach, of the power of Christ's ministers, "*as His agents*, authorized to tell him, (the repenting sinner,) HIS SINS ARE FORGIVEN."

It is opening the door of admission to the Church, of which the confession, in the words above quoted, speaks. That, it says, the officers of the Church may do, in two ways, according as the occasions require. One way is "by the ministry of the Gospel." It is through the preaching of the word, that men are brought to believe, to repent, and thus to become, members of Christ's invisible Church, and qualified and entitled to admission into his visible Church. This is the way appropriate to those that had never belonged to the Church—one of the occasions contemplated. The other is the restoration to the Church, of such as had once belonged to it, but had been excluded from it for their sins. This is to be done "by absolution from censures." Upon the profession of repentance, and the exhibition of credible evidence of their faith, &c., they, who had been lying under censure of suspension, or excommunication, are to be restored "by absolution from censure." Where is there any thing,

in all this, like the absolution for which you plead? The two subjects are just as different, as are, church organization, and christian experience.

I should not have thought, for one moment, of introducing these remarks, had I not learned, that you have attempted to support your doctrine by this part of our Confession. But it will not help you, any more than the Bible. Nothing will relieve you from the inconsistency into which you are betrayed, by teaching, in one breath, that absolution is to be pronounced by the priest, on those that are penitent—of course on those who unfold their own thoughts, feelings, and evidences of gracious character, which are matters of their own consciousness, and to be determined, FIRST, through the exercise of *their own judgment* about themselves, for neither you, nor your priests, will pretend to judge the heart—and in the next breath, of saying, that no man can have any tangible evidence of pardon, without this act or declaration of the embassador of Christ. Thus you do, in effect, at one moment, make the penitent sinner's judgment of himself—unfolded in the report of his or her personal experience—the rule and foundation of the priest's judgment, the very hinge or condition on which he pronounces absolution, and at the next moment, you deny to the poor being, all right of judgment, all tangible evidence whatever, of his pardon and acceptance with God, till the priest has given his judgment. You do, in reality, exalt, as I have said, the priest's judgment, who cannot search the heart, above that of the penitent sinner, who has his or her own consciousness to guide, and above the Spirit of God, who knoweth what is in man, and "beareth witness with our spirits,

that we are the children of God!" Verily, these things are too ridiculous to deserve serious attention. I defy you to produce the slightest shade of proof from the word of God, that the minister of Jesus Christ is "His AGENT, AUTHORIZED TO TELL (THE PENITENT SINNER,) HIS SINS ARE FORGIVEN."

The fourth and last tendency of your high church views of the powers of the ministry, that I notice, is the jealousy which they produce, in relation to "all those voluntary societies, formed for benevolent purposes." "Few," you say, "have moral courage to keep aloof, and to follow the plans, which Christ has given, for the reformation of man. They let go the Gospel, and depend upon human efforts, to *dry up the desolating* streams of vice." This has been understood, and I presume you meant it to apply, especially to temperance societies; for you are understood to be friendly to the Bible society, and have been for several years, the President of our State Bible society. Whatever may have been your meaning, in charging the young deacons, and the priest whom you ordained, while you do not "ask (them) to oppose the efforts of men, to put down any vice," you say, "God forbid! I would rather tell you to bid them God speed;" yet, nevertheless, you admonish them, "to remember that (they) are always to be ministers of Christ—that he has instituted a great society, into which he invites all of human kind—the Church—that the means, which he has revealed, to promote their reformation, not only of the outer, but the inner man, and fit them for becoming worthy members of this Church, is His Gospel."

All this is well enough; but said where it was, and

under the circumstances, relating to the temperance effort in this city, it has been understood, I will not say whether justly or unjustly, to have a direct reference to the total abstinence from all intoxicating drinks, which, for the last year, has been sought to be promoted by means of the adoption of a pledge to that effect, and of the formation of temperance societies on that ground. It certainly is capable of being so understood and applied, and the lovers of "good wines," who can find a Bishop or a priest to drink a glass with them, in the social party, may plead the indirect influence of your remarks, in favor of their liberty, and against "the rabid ultraists," and boast, these are the ministers for us.

I would not, on any account, do you injustice, or insinuate that you would throw any obstacle in the way of the temperance reform, or, that you would even wish to claim for yourself an indulgence, the sacrifice of which, on your part, might exert a favorable influence, and conduce to the advancement of the cause of temperance. But this I must say, that the direct and practical bearing, of your advice to the ordained priest and deacons, is a matter of very deep regret, to myself, and to all who are anxious to see this entire community discard forever, from among them, as a beverage, all intoxicating liquors. "I would advise you," you say, "as you desire success in winning souls to Christ, and value your future peace and influence among men, to keep aloof from *every voluntary society.*" Your advice to them, against opposing any benevolent effort, and about being always ministers of Christ, &c., can never counteract the influence, and effect of this un-

qualified recommendation. If it is not right for your priests and deacons to co-operate with temperance societies, because they may "become secularized, and often excited," by so doing, the members of your churches, may plead the same reason, for their refusal to co-operate; and if your clergy, and members, will countenance the use of any intoxicating liquor, as a beverage, the evident, inevitable tendency of such a course, will be to make your churches the sanctuary for the lovers of wine and strong drink, their "ark of safety," where they may "seek for some resting place where they can escape such agitations." Now, such a result I do greatly deprecate. I earnestly desire to see the whole united influence of the Episcopal church, firmly and efficiently embodied, and exerted, for the advancement of the cause of temperance, on the basis of total abstinence from all intoxicating drinks—a basis so signally honored and blessed of God, for the welfare and salvation of hundreds and thousands of our fellow men, for the rescue of their families from want, degradation, and wretchedness, and for their restoration to happiness, honor and prosperity.

I deeply lament, that your high Church views, should influence you, to advise your clergy, to stand aloof from this effort. If there is any thing imprudent, and not as might be desired, by all whose views of order and propriety may be more exact, connected with temperance movements—of which certainly there has been nothing of late here—there is the more need, why the conservative influence of the friends of order and sobriety, should be felt, in guarding it, and in giving a right direction to the effort.

The spirit of seclusion, and the practice of standing aloof, or of avoiding, as you say, the voluntary movements for the reformation of society, cannot fail to engender, in my opinion, evils exceedingly mischievous. It seems to me, to be the very spirit of Judaism, which would suffer the world to go on, in its corruptions, and care not to have any intercourse with it at all, for any other purpose than secular gain, or to make proselytes. To be consistent, it must be carried out; and all the social intercourse of life, all the kind charities of good neighborhood, all co-operation, in the civil government, and for purposes of education, or of social or literary improvement, must be avoided, because it is not, exclusively, in the Church, or the work of the Church. You must withdraw too, from the Bible society, just as recently did the Bishop of Salisbury, England, and for the very same reasons; "because," as he says, "the Independent, the Baptist, the Quaker, the Socinian assemble on the platform, by the side of the members of the Church," &c.—meetings are held in parishes, which the clergy would not wish—churchmen mingle with dissenters—and proceedings take place, which "tend to lower the influence of the clergyman with his parishioners;" and because, "the unlimited license of private judgment, both in point of faith and discipline, which it is the effect of the system of the society (the voluntary society) to foster, are, as much at variance with *the spirit of the Church*, as they are agreeable to the views of some of the bodies that have separated from her."*

Here we have it, distinctly and clearly avowed—any

* See the Churchman, published at New York, April 30, 1842.

thing and every thing must give way—all public interests and social advantages must be sacrificed, and nothing must be countenanced by Episcopal clergymen, which does not form part and parcel of the Church—the Episcopal Church. Church peculiarities are magnified, and exalted above every thing else. Drunkards may reel along the streets, families may pine in penury and want, orphans may starve and perish, yea the inebriate may find their way into the Church, and stagger to the very communion table, but unless the Church rouses herself to act, no matter what may be the demand for, and what the glorious success of, voluntary associations, for the reformation, and advancement of the general interests of the community—moral, physical, social, intellectual, your clergy, to act consistently with your advice, must "KEEP ALOOF FROM EVERY VOLUNTARY SOCIETY." I ask if this is like the Spirit of Jesus Christ? if this is accordant with his example and precepts.

You may plead the opinions of your Bishops and conventions, and refer to the lectures of Bishop Hopkins,* for an exposition of your views and principles; but I feel impelled to declare, that so far from temperance or voluntary societies, for purposes of reformation and benevolence, being founded on worldly principles, opposed to the word of God, and tending to give a triumph to infidelity, as he affirms, they are but the working out of the principles of the gospel, as it secures an host of incidental advantages to men and society, even where it does not take effect in the renovation of

* See his Primitive Church compared with the Protestant Episcopal Church, pp. 126–152.

the heart, and in the salvation of the soul. And in pressing this opinion on your attention, I am happy to avail myself, of the sentiments of a dignitary of the Episcopal Church, Arch-deacon Jeffreys, who answers triumphantly, your insinuated, and Bishop Hopkins' avowed, objections against temperance and other voluntary societies, viz: that they are of human device:

After describing the drunken condition of England and New South Wales, he says, "In this deplorable condition of our country, the merciful grace of God has suggested the only remedy, that has ever prevailed to stop the desolating scourge; and professors of the gospel, instead of rushing to the battle of the Lord,—their bosoms warmed with the love of Christ—have managed, to set up the *gospel as an enemy* to the great deliverance, that the Lord is now working amongst us! O monstrous delusion! delirium!! insanity!!! In the next age it will not be believed; and the historian who shall attempt to relate it, will himself be suspected of having "dipped his wings in wine! "MADIDIS QUÆ CANTAT SOSTRATUS ALIS." For surely, such a view of the gospel as this, is a miserable *delusion* of the understanding, to say the least; and the man who professes to admire the gospel, and the labours of self denying love, which mark its character, while he can coldly look upon these very labors brought into action by temperance societies, must either be afflicted with a strange darkness, and bewilderment of his understanding, upon the subject, or else be extremely *wicked.* Temperance societies are, in fact, the effect and working of the gospel. They are the very agency which, the genuine gospel is calculated to *set at work*—the

very 'talent' which is put into our hands, by the mercy of God, as adapted for this particular end."

"Who is to go into the dram-shops of our cities, and the innumerable beer shops of our towns and villages, and persuade the wretched inmates, to abandon these hot-beds of crime and misery, and to frequent the house of God! The Church *cannot* do it, so long as she herself uses the drunkard's drink. While she holds the intoxicating cup in her *own* hand, the reeling drunkard will mock her to her face, and in answer to all her remonstrances, will sneeringly offer to 'drink her health,' and pledge her cup in his own. Stubborn facts have proved, that, so far from reclaiming the drunkards with such a gospel as *this*, she cannot even keep the members she has got; and, that, so long as the Church dallies with the bait, parlies with the tempter, and fosters the deceiver within her own bosom, she is far more likely, to lose her own members, by desertion to the ranks of the intemperate, than to bring over the intemperate to her fold."

"We have been, hitherto, pleading the cause of the many millions, that never go near the house of God, and never hear the sound of the preacher's voice! But here are instances, in which the destroyer has entered into the very bosom of the Church, and carried away, both the sheep and the shepherd, from the fold! And will the objector still say, 'why not leave it to the gospel to cure intemperance?' (the very spirit of your advice to your clergy.) The Church cannot even keep her *own*, much less can she reclaim the drunkard, by such a gospel scheme as this."

"Has any plan of operation yet been proposed,

which, in its *visible effects*, is, at all, to be compared with the astonishing effects, even now produced by the agency of temperance societies, though they are clogged, and hindered, in the good they might do, by the keeping back of those who ought to be their best and warmest friends! But notwithstanding this strange, this unnatural hindrance, the tetotal society, wherever it is found, has done immense good. It has persuaded vast multitudes away from the haunts of intemperance, and drawn them to the house of God. Thus it is a powerful handmaid of the gospel. Christ does not usually extend His kingdom, in the present day, by miracles, but by sending His blessing upon human instruments and *second causes*. The man, therefore, who neglects to employ these for the cure of a national evil, and even encourages other causes, (such as drinking fiery wines, port, sherry, madeira, champaign, and in parties, and at table, in company with those who are known to be occasionally inebriate, or under any circumstances, which may sanction the use of intoxicating liquors as a beverage,) which have manifestly a contrary tendency, upon the plea that he will *leave it to* the grace of the *gospel to cure it*, in so doing, teaches antinomianism in its very worst and rankest form."

"He gives his countenance to those customs, which encourage others to *continue in sin that grace may abound*. He turns the grace of God into licentiousness, and makes Christ the minister of sin. He inflicts a deeper and deadlier wound on christianity, under the guise of a friend, than her bitterest enemy can possibly do; for men judge of religion, by the conduct

of her friends, and not by the conduct of her enemies. He stabs the gospel to the heart, and then substitutes a wretched invention of his own, which is no more like the gospel, than the cold hearted selfishness of the world, is like the self denying love of Christ—no more like the gospel than a stone statue is like a living, breathing man."*

I might notice other dangerous tendencies of the high church notions, you advocate, but confine myself, entirely, to those, which develop themselves in your sermon. Every one of them, on which I have animadverted, in this letter, seem to me, to be fraught with evil to the cause of Jesus Christ, and to the best interests of society. They are the legitimate fruit of principles, which I earnestly hope may never take root, and spread in the United States—the very spirit and essence of popery. I did not dream that you was tinctured with them, till I read your sermon. I had always supposed you were adverse to such principles, and that you cared more for the glory of the Lord Jesus Christ in the immediate work of saving sinners, than for exalting the Episcopal Church, and inculcating the spirit of Judaism, "Stand off, for I am holier than thou."

I deplore the mischief which such sentiments are calculated to produce, and the ruin they are adapted to bring upon the souls of men. Only let men believe, that the church is the ark of safety, and be thoroughly brought under the influence of a sacramental religion, by which, in some mystic, mysterious manner, by

* The religi ous objection to tetotalism by Arch-deacon Jeffreys, pp. 23, 27, 28, 29, 30.

forms and public duties, rites, and ceremonies, they are to possess the Spirit of God, and I know no more fatal and deadly opiate, that can be administered to them. This is the religion the Oxford Tractators are attempting to introduce, and to establish, in the Church of England. It is an importation from Rome, and sorry, indeed, am I, that it should have found friends and patrons in our own country. Your zealous attachment to Episcopacy, and your exclusive notions of the church, have carried you far into it, and will, if not corrected, inevitably rank you among its advocates. I speak not rashly or unadvisedly. I have endeavored, to compare the features of your system, as they are set forth in your discourse, with those of the high church men—the religion you so much laud, with the Oxfordism of the English divines, and I am surprised at the resemblance. I do not say in all respects; but that it is discernible in so many. Lest I may be suspected of erroneously judging in the premises, I extract, from the notes which Mr. Smyth has appended to his lectures on the Apostolic succession, the view which Bishop Meade, of Va., has given of this system, in his sermon at the consecration of Bishop Elliot, (Washington, 1841, app., ch. ix., p. 93.) Their belief, on this subject, (the sacerdotal office,) which, he says, they magnify beyond all bounds, seems to be contained in the following propositions:

"1st. That before Jesus Christ left the world He breathed His Holy Spirit into the Apostles, giving them the power of transmitting this precious gift, to others, by prayer, and the imposition of hands; that the Apostles did so transmit it to others, and they again to oth-

ers; and that in this way, it has been preserved in the world to the present day.

"2d. That the gift thus transmitted, empowers its possessors: 1st, to admit into, and to exclude from, the mysterious communion, called, in scripture the kingdom of heaven, any one whom they may judge deserving of it, and this, with the assurance, that all whom they admit or exclude on earth, and externally, are admitted or excluded in heaven, spiritually, in the sight of God and holy angels; that it empowers men to bless, and to intercede for those who are within His kingdom, in a sense, in which no other man can bless or intercede: 2d, to make the eucharistic bread and wine the body and blood of Christ, in the sense in which our Lord made it so: 3d, to enable delegates to perform this great miracle, by ordaining them with imposition of hands."*

The most superficial reader cannot fail, to see how closely and strikingly the views of the ministry you teach in your sermon, coincide with the above; nor to discover, that the very same results, which Bishop Meade deduces from the Oxford system, flow legitimately from yours. "According to this view of the subject," in the language of this Episcopal divine, "to dispense with Episcopal ordination is to be regarded, not as a breach of order merely, or a deviation from Apostolic precedent, but as a surrender of the christian priesthood, a rejection of all the powers, which Christ instituted Episcopacy to perpetuate; and the attempt to institute any other form of ordination for it, or TO SEEK COMMUNION WITH CHRIST, *through any non-Epis-*

*Smyth's Lectures on Apos. Suc., p. 407.

copal association, is to be regarded not as schism merely, but AS AN IMPOSSIBILITY.*

It is not difficult to see, what must, of necessity, be the tendency, and result, of such views of the ministry of the gospel. They raise a wall of partition, high as Heaven, around the Episcopal Church, and do most effectually prevent, all ministerial and religious intercourse, with christians of other denominations. I see their operation, in the course which you pursue; and want no clearer, or more decisive, evidence of their error, than the spirit of exclusiveness, which they engender, and which is so rife in your Churches. You doubtless think, that you are glorifying God, and will meet his approbation, by giving way to its dictates, and by refusing to recognize, the ministerial character, and office, of the preachers of righteousness in other denominations. But you, certainly, are not prepared to say, that your convictions on this subject, are *prima facie* evidence, of the correctness of this spirit of exclusiveness, and will exonerate you from all guilt, in the sight of God, incurred, by casting out your brethren of other denominations from His Church. Peter verily thought himself to be actuated by a spirit, of which God would approve, when he shrunk from all contact, with what he accounted common and unclean; but the Lord reproved his exclusiveness.

You admit that the Lord may have true followers in other denominations. How then, I ask, can you escape from the obligations of brotherhood, which bind you to them, and from the duties you owe your Master, in relation to them that are the members of His own mystical

*Idem.

body? He has said, that whoso offendeth one *of these* little ones, it were better a mill-stone were tied round his neck, and he cast into the sea. Have you never thought, that you, and the ministry of your church—who refuse ministerial intercourse with, and all recognition of, non-Episcopal denominations—are in *great* danger of meeting this rebuke? Where did He ever give you any right thus to contract yourself into your own church, and to treat all the world beside you, as heathen men and publicans? How does He rebuke the pride, the arrogance, the preposterousness of such a course of conduct, by the abundant proof He gives of His presence and blessing among christians *of other* denominations? And who are your "Episcopal Bishops," and Priests, and Deacons, that you cannot enter—and cordially commune and co-operate with those—among whom dwells the Spirit of God? Are you made of purer mould, of choicer metal? too highly honored as the favorites of Heaven? too lofty in your dignified Church relationship? to recognize a Presbyterian, Baptist, Methodist minister, as your brother? or even the poor, wretched and ignoble common people *of other* denominations, except as the Jews did the Gentiles, to make proselytes? We are free to confess, that such treatment is painful to our sensibilities. But we have abundant consolation under it. The Lord has admonished us, not to be dismayed, nor to revenge such treatment. "Your brethren," says He, "that hated you, that *cast you out for my name's sake*, said, LET THE LORD BE GLORIFIED, but He shall appear to your joy, and they shall be ashamed,"

We will not reciprocate such treatment. Instead of

magnifying our points of difference, and of consulting our prejudices against your forms and government, we will rather look upon things in which we agree, and labor to advance the cause of our blessed Master, our common christianity, and the salvation of immortal souls. We would much rather decline to speak, and if possible, even to think, of things in which we differ, and occupy our hearts with those in which we agree. Instead of lauding our Church, and its forms—however excellent we may think them, and strongly we are attached to them—and in our social intercourse, instead of interlarding our discourse with panegyrics on our religion, we would carefully avoid every thing that might excite envy, and jealousy, and tend to separate. Just as it would be most unseemly, and insufferable, for a man to say that he loved all his neighbors' families, and would not breathe a word against them, but ever and anon, in his intercourse with them, would be boasting of his own, proclaiming that no children were like his, no domestic economy, no interests, no social and family ties, like his, so do we esteem it, to be extolling our Presbyterian organization, and therefore carefully abstain from all boastful laudations of our own church, and attempts to proselyte to our peculiarities.

We claim similar treatment in return. It is because we do not find it reciprocated; but, on the contrary, are most ungraciously denied, a name, and a place, in God's house, that I have used my christian liberty, and spoken, alike to your reason, and to your conscience. Believing that the church of God comprises all that truly love Jesus Christ, repent of all their sins, and obey His

commands, irrespectively of their ecclesiastical relation or visible Church organization, I have been impelled to discharge, what I feel to be my duty to you, and bear my testimony against the dangerous tendency of the doctrine and spirit you inculcate. If you will magnify your Episcopal office, I shall prefer to exalt Jesus Christ, and search for His image where "there is neither Greek, nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free, but Christ is all in all."

GEO. DUFFIELD.

ERRATA.

PAGE 74. For "but a Bishop," in the 8th and 9th lines from the top, read "AN ARCH-BISHOP."
" 91. Strike out "*not have*," from the 12th line.
" 103. For "a historian," in the 15th and 16th lines, read "AN HISTORIAN."
" 112. For "Griebach," in the 3d and 4th lines, read "GRIESBACH."
" 120. For "nor," in the 8th line, read "AND."
" 142. For "Whitley," in 12th line, read "Whitby."
" 144. For "*Austim*," in 23d line, read "AUSTIN."
" 152. For "*Thophylact*," in 8th line, read "THEOPHLAET.
" 191. For "Biphop," in 20th line, read "BISHOP."
" 203. In 23d line, introduce "IN" before "*all*."
" 236. For 496, in the 12th line, read 596.